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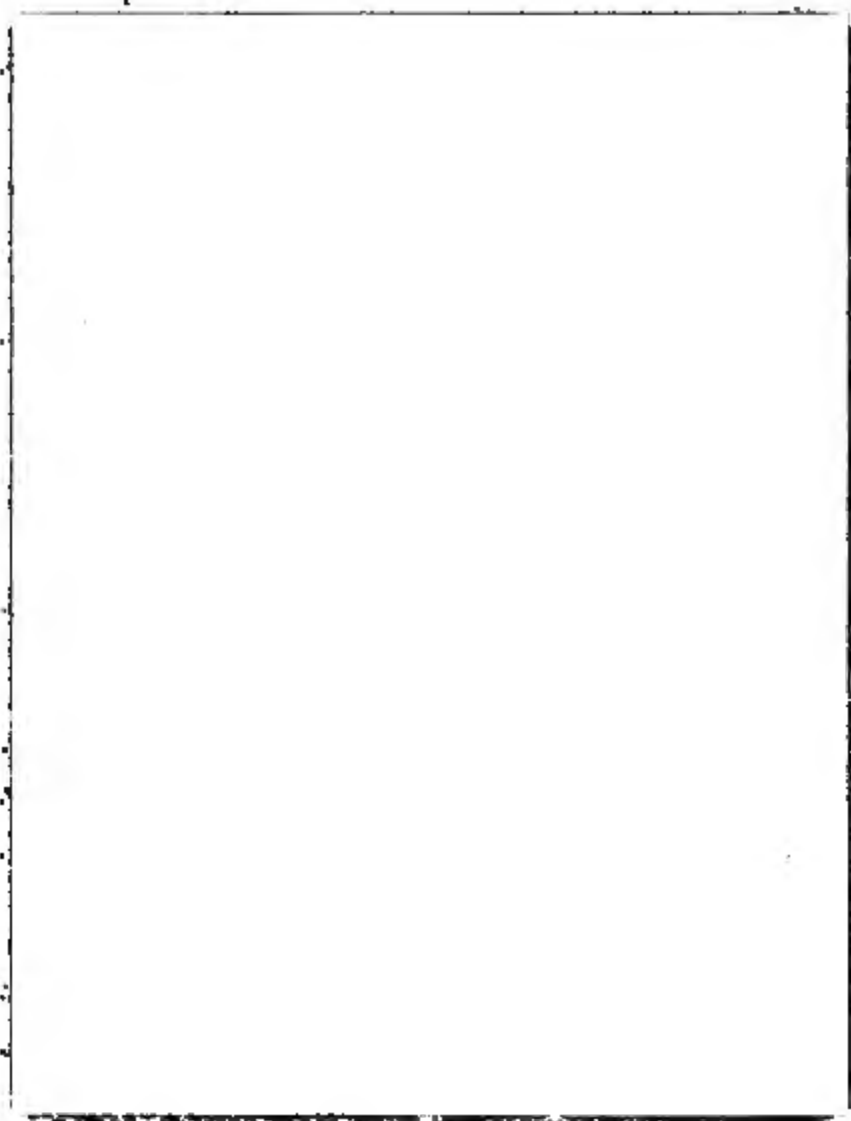
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GREAT HALL OF COLUMNS AT KARNAK (RESTORED).

Frontispiece. (Built by Seti I.)

HISTORY
OF
ANCIENT PEOPLES

62392

BY
WILLIS BOUGHTON, A.M.
PROFESSOR OF ENGLISH LITERATURE
OHIO UNIVERSITY

WITH 110 ILLUSTRATIONS AND 6 MAPS

G. P. PUTNAM'S SONS
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PREFACE.

A GENERATION ago the history of Ancient Peoples was regarded as settled. It was pronounced a useless task to try to improve the various existing records. But man was bent on finding the lost cities of the past, and on walking the streets of Troy and Nineveh. Desolated regions were explored, and vast libraries of buried treasures have been unearthed. Thus in the last two decades many pages have been added to historic records. History has constantly to be rewritten.

The "Story of the Nations Series," published by G. P. Putnam's Sons, was planned to place this new historic matter within the reach of the general reader. Yet there was a demand for a single volume bringing together all this material in a form convenient for use in the class room and the reading circle. In the preparation of this volume, the Nations Series has been drawn from without stint, taking pains to give the proper credit. The plan, too, was adopted of following the fate of a single nation at a time from its mythical beginnings down to the present, or to the time when it was lost in the shuffling of races. The piecemeal style of the general history is

thus avoided, while the repetition necessitated helps only to familiarise the reader with the events, like tales twice told. The same event from the standpoint of the Egyptian and of the Hittite bears the stamp of novelty. In every case an effort has been made to tell the separate stories as modified by the most recent announcements of the philologist and archæologist. The arrangement and much of the generalisation are the author's own.

He wishes to acknowledge the valuable assistance of President Charles W. Super, who has diligently read all the recent German, French, and Italian works on ancient history, and who has employed his extensive historic and philologic knowledge in the revision of this work in manuscript. He is under obligations also to Mr. Emory A. Allen for his critical suggestions upon the topics treated.

WILLIS BOUGHTON.

OHIO UNIVERSITY, ATHENS,
January 1, 1897.

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¹ From Rawlinson's *Story of Ancient Egypt*.

² From Church's *Story of Early Britain*.

³ From Ragozin's *Story of Chaldea*.

⁴ From Boyesen's *Story of Norway*.

⁵ From Hug and Stead's *Story of Switzerland*.

⁶ From Curson's *Problems of the Far East*.

⁷ From Douglas's *Society in China*.

⁸ From 13th Annual Report Bureau of Ethnology.

Illustrations:

[illegible]

- * from the annual General Meeting of the Directors.
- * from the same, June 1st 1861
- * from the same, June 1st 1862
- * from the same, June 1st 1863
- * from the same, June 1st 1864
- * from the same, June 1st 1865
- * from the same, June 1st 1866
- * from the same, June 1st 1867

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² From Davis's *Book of the Dead*.

³ From Mahaffy's *Story of Alexander's Empire*.

⁴ From Gilman's *Story of the Saracens*.

⁵ From Rawlinson's *Story of Phœnicia*.

⁶ From Church's *Story of Carthage*.

⁷ From Hosmer's *Story of the Jews*.

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² From Hosmer's *Story of the Jews*.

³ From Ragozin's *Story of Assyria*.

⁴ From Morrison's *Story of the Jews under Roman Rule*.

⁵ From Ragozin's *Story of Chaldea*.

⁶ From Ragozin's *Story of Media*.

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¹ From Ragozin's *Story of Assyria*.
² From Ragozin's *Story of Chaldea*.
³ From Gilman's *Story of the Saracens*.



TABLE OF DATES.

B.C.
About

5000—The Three Races were fighting for the garden spots of the world. The Hamites were in Egypt; the Yellows were in Lower Mesopotamia; and the Blacks were in Africa.

5000 to 2821—The Old Empire in Egypt.

4777 to 4514—The Ist Egyyptian Dynasty.

4514 to 4212—The IId Egyptian Dynasty.

4500 to 3500—Egypto-Ethiopian Wars.

4212 to 3998—The IIId Egyptian Dynasty.

3998 to 3721—The IVth Egyptian Dynasty.

3969 to 3908—The Pyramid Builders, Khufu, Shafra, and Menkara, reign in Egypt.

3800—Sargon of Accad, a Semite, rules a United Mesopotamia. His power is felt in Phoenicia.

3750—Neram-Sin succeeds Sargon in power.

3721 to 3503—The Vth Egyptian Dynasty.

3503 to 3322—The VIth Egyptian Dynasty.

3322 to 3252—The VIIth Egyptian Dynasty.

3252 to 3106—The VIIIth Egyptian Dynasty.

3106 to 3006—The IXth Egyptian Dynasty.

3006 to 2831—The Xth Egyptian Dynasty.

3000 to 1750—The Egyptians make repeated invasions into Ethiopia.

2821 to 1928—The Middle Empire in Egypt.

2821 to 2778—The XIth Egyptian Dynasty.

2800—Urgur and Dungi successively rule Ur of the Chaldees.

2778 to 2565—The XIIth Egyptian Dynasty.

2778—The Abrahamites in Syria.

Amenemhat I., Pharaoh.

Libyans checked from ravaging the Delta Wall of Defence erected between Egypt and Asia.

2750—Tyre was founded, according to Herodotus.

2748—Usurtasen I., Pharaoh.

Invasion of Ethiopia.

2697 to 2597—The Hwang-te or Nakhunti epoch in China.

2681—Usurtasen II., Pharaoh.

Semitic Shepherds settle in the Delta.

2660—Usartasen III. (the Sesostris of the Greeks), Pharaoh. Southern boundary of Egypt extended below the Second Cataract.

2565 to 2112—The XIIth Egyptian Dynasty.

2300 to 1600—The Hittite Power established in Asia Minor.

2280—The Elamite Invasion of Chaldea.

2250—Hammurabi rules Lower Mesopotamia.

2112 to 1928—The XIVth Egyptian Dynasty.

2098	$\left\{ \begin{array}{l} 170 \text{ years of XIVth Dynasty, } 2098 \text{ to } 1928. \\ 190 \text{ years of XVIth Dynasty, } 1928 \text{ to } 1738. \\ 151 \text{ years of XVIIth Dynasty, } 1738 \text{ to } 1587. \end{array} \right\}$	The Hyksos enter, conquer, and are expelled from Egypt.
to		
1587		

2098 to 1928—The Hyksos Invasion. The first Hamito-Mongol War.

2000—Phœnician Fleets appear.

1998 to 1738—The XVth Egyptian Dynasty.

1928 to 1738¹—The XVIth Egyptian Dynasty.

1766 to 1401—The Shang Dynasty rules China.

1750 to 1400—The Pharaohs of Egypt conquer Ethiopia.

1738 to 1587—The XVIIth Egyptian Dynasty.

1600 to 1587—The Hyksos expelled. The IId Hamite-Mongol War.

1587 to 565—The New Egyptian Empire.

1587 to 1328—The XVIIIth Dynasty.

1541—Thothmes I., Pharaoh of Egypt.

The Southern boundary of Egypt extended to the 19th parallel, and an "Overseer of the Kush" established at Semneh.

A military expedition (Egyptian) to the Euphrates.

1516—Thothmes II., Pharaoh. Hatasu, Queen-regent.

1503—Thothmes III., Pharaoh. Hatasu, Queen-regent.

1481—Thothmes III., Pharaoh.

¹ Petrie, whose chronology has been followed, makes the XVth Dynasty parallel with the last part of the XIVth and all of the XVIth.

Table of Dates.

XXV

1481 to 1449—Third Hamito-Mongol War between the Egyptians and the Hittites.

The Phœnicians in League with the Hittites.

Battle of Megiddo.

An Egyptian fleet on the Euphrates.

Border warfare between Chaldea and Assyria.

Libyans invade the Delta.

1450—First treaty between Assyria and Babylonia.

1383—Amenhotep IV. (the Disk-worshipper), Pharaoh.

1380—King of Assyria invades Babylonia.

End of Kashite Dynasty in Babylon.

1328 to 1200—The XIXth Egyptian Dynasty, prominent among the pharaohs of which were Ramses I., Seti I., Ramses I., Mineptah.

1328 to 1300—Fourth Hamito-Mongol War. Egypt against Hittitedom.

1300—First Assyrian Conquest of Babylonia.

Shalmaneser I., King of Assyria.

The Libyans settle in the Delta.

1275 to 1260—Fifth Hamito-Mongol War. Egypt *vs.* Hittitedom.

Battle of Kadesh.

Oppression of the Israelites.

1250—The Philistine King of Ascalon conquers Sidon.

1226—The Chow Dynasty in China.

Tyre is supreme among the Phœnician cities.

1200—The battle of Prosopis—Egyptians *vs.* Libyans.

The Exodus of the Israelites.

1200 to 1100—The XXth Egyptian Dynasty.

The Aryans among the invaders of Egypt.

The first sea-fight recorded in history.

1170—The Judges in Israel.

1120 to 1100—Tiglath-pileser I., King of Assyria.

Carchemish taken by the Assyrians.

Disintegration of Hittitedom.

Assyria reaches the Mediterranean.

Libya rendered subject to Egypt.

1100 to 966—The XXIst Egyptian Dynasty.

1020 to 1002—Saul, King of the Israelites.

Hiram, King of Tyre.

1002 to 962—David, King of the Israelites.

966 to 766—The XXd Egyptian Dynasty.

962 to 936—Solomon, King of the Israelites.

936—The Kingdom of Solomon is divided into the Kingdoms of Israel and Judah.

Rehoboam, King of Judah.

Jeroboam, King of Israel.

890 to 885—Zerah, the "Ethiopian," invades Judah.

883 to 858—Assur-natsir-pal, King of Assyria.

880 to 870—Assyrian conquest of Phœnicia.

858 to 825—Shalmaneser II., King of Assyria.

854—Battle of Karkar.

853—Carthage founded.

850 to 842—Moabitish insurrection.

850—Ethbaal, King of Tyre.

841—Jehu carries tribute to the Assyrian Court.

766 to 733—The XXIIId Egyptian Dynasty.

745 to 727—Tiglath-pileser III., King of Assyria. (Tiglath-pileser was a contemporary of Menahem, Pekah, Rezin, and Ahaz.)

737—Menahem of Israel pays tribute to Tiglath-pileser III.

Elulæus, King of Tyre.

734—Pekah of Israel rebels against Assyria.

Asa of Judah pays homage to Tiglath-pileser III.

733 to 700—The XXIVth Egyptian Dynasty.

729—Hoshea, King of Israel.

727 to 722—Shalmaneser IV. besieges Tyre. (Shalmaneser was a contemporay of Shabak of Egypt, of Hezekiah, King of Israel.

722—The Fall of Samaria.

Fall of the Kingdom of Israel.

Pharoah Shabak in Western Asia.

722 to 705—Sargon II., King of Assyria.

720—Battle of Raphia : Sargon defeats Shabak.

717—Carchemish taken by Sargon.

The Fall of the Hittites.

711 to 701—Judah's final struggle with Assyria.

Sargon in Palestine.

705 to 681—Sennacherib, King of Assyria.

701—Battle of Eltekah. Sennacherib defeats Tirhakah.

Siege of Jerusalem.

- 700—Tyre reduced by Sennacherib.
692 or 691—Battle of Khaluli. Assyria *vs.* Elam.
690—Babylon destroyed by Sennacherib.
681 to 768—Esar-haddon King of Assyria.
Tyre reduced by Esar-haddon.
Babylon rebuilt.
Assyrian conquest of Egypt.
668—Assurbanipal King of Assyria.
Egypt invaded. Thebes sacked.
666 to 527—The XXVIth Egyptian Dynasty.
666 to 525—Libyan Dynasty rules Egypt.
655 (about)—Death of Tirhakah.
608—Battle of Megiddo.
606—Fall of Assyria. Babylon rules the Semitic world.
606 to 604—Nebopolassar King of Babylonia.
604 to 561—Nebuchadrezzar King of Babylonia.
600 (about)—Fall of Ethiopia.
597—Jerusalem surrenders to the Babylonians.
586—Fall of Jerusalem ; beginning of the Babylonian captivity.
585 to 573—Tyre besieged by Nebuchadrezzar.
565—Egypt becomes a subject nation.
550 to 478—Confucius lives in China.
539—The Phoenicians declare their independence.
538—The Persian, Cyrus, conquers Babylonia.
The end of the Babylonian captivity.
525—The Persian King, Cambyses, becomes Pharaoh.
487—The revolt of the Egyptian Kabash.
480—The Carthaginians defeated by Gelon.
460 to 455—The Revolt of the Egyptian Inarus.
458—Ezra commissioned to rebuild Jerusalem.
444—Nehemiah appointed Governor of Judea.
404—The Third Egyptian Revolt against Persia, followed by sixty
years of independence.
378—Beginning of the XXXth or last Egyptian Dynasty.
371 to 288—Mencius lives in China.
362—Phoenicia joins Egypt in revolt against Persia.
340 to 332—Persian rule in Egypt resumed.
332—Alexander the Great reduces Troy ; enters Jerusalem ; con-
quers Egypt ; founds Alexandria.
332 to 330—Egypt under Greek rule ; the reign of the Ptolemies.

277—The Septuagint version of the Hebrew Scriptures made.

264 to 241—The First Punic War.

246 to 209—Che-Hwang-te rules China.

238 to 148—Masinissa the Numidian.

218 to 201—The Second Punic War.

214—The Chinese Wall begun.

206—The Han Dynasty in China.

168 to 63—Reign of Asmonæans in Palestine.

161—Romans called upon to settle the affairs of Palestine.

149 to 146—Third Punic War ; Carthage destroyed.

120 to 104—Jugurtha active in Numidian affairs.

63—Pompey enters Jerusalem.

30 to A.D. 476—Egypt as a Roman Province.

4—Jesus Christ born.

A.D.

25—The Han Chinese Dynasty is overthrown.

37—Josephus born.

200 to 300—Hordes of Yellow People leave the Altai centre of dispersion.

445 to 453—Attila the Hun terrorizes Europe.

451—Battle of Chalons : defeat of the Huns.

476—Egypt is subject to the Græek or Eastern Empire.

500 to 600—The Avars invade the Central European States.

616—Conquest of Egypt by Chosroës, the Persian.

622—The Hegira, or the beginning of the Mohammedan era.

632—Death of Mohammed.

Abu-Bekr First Caliph.

634—Omar I. Caliph.

640 to 1250—The Mohammedan occupation of Egypt.

644—Othman elected Caliph.

655—Ali elected Caliph.

661—Damascus made the capital of the Mohammedan world.

661 to 750—The Ommiade Caliphate.

750 to 1031—The Ommiade Caliphate in Spain.

750 to 1258—The Abbaside Caliphate in Baghdad.

786 to 809—Haroun-al-Raschid.

800 to 900—The Magyars settle in Hungary.

908 to 1171—Cairo the seat of the Fatimite Caliphate.

997 to 1038—The Hungarians under Stephen.

1074 to 1084—The Seljuk Turks conquer Asia Minor.

- 1076—Jerusalem captured by the Turks.
1137 to 1193—Saladin Sultan of Egypt.
1162 to 1227—Chingiz Kahn terrorizes Asia and Eastern Europe.
1224—The Mongols enter Europe.
1250 to 1517—Memlûk rule in Egypt.
1258—Baghdad taken by the Mongols.
1272—Mongols converted to Mohammedanism.
1280 to 1368—Mongol Dynasty rules China.
1288—The present Turkish Dynasty is founded by Othman, the Ottoman Turk.
1326 to 1380—The Turks cross the Hellespont.
1333 to 1405—Tamerlane terrorizes Asia and Eastern Europe.
1413 to 1421—Mohammed I. is Sultan.
1437—Union of Hungary and Austria.
1451 to 1481—Mohammed II. is Sultan.
1512 to 1520—Selim I. Sultan.
1517—The Turks succeed the Memlûks in Egypt.
1520 to 1566—Suleyman Sultan.
1571—Battle of Lepanto : Austria defeats the Turkish fleet.
1616—The Manchoo Tartars invade China.
1644—The Manchoo Dynasty established in China.
1661—K'ang-he becomes Emperor of China.
1683—The Turkish siege of Vienna raised by John Sobieski.
1766—Ali Bey governs Egypt.
1798—Bonaparte in Egypt.
1801—The French expelled from Egypt.
1811 to 1849—Mohammed Aly governs Egypt.
1834—The British East India Company's charter expires.
1840 to 1842—The Opium War : England and China.
1841—Egypt virtually independent of Turkey.
1852 to 1864—The Tai-ping Rebellion in China.
1856—The Chinese outrage on the British lorcha *Arrow*.
1857 to 1860—War between England and China.
1878—Treaty of Berlin : portions of Turkish territory ceded to European powers.
1879—Protectorate of France and England established over Egypt.
1883—Joint Protectorate over Egypt ceases : England becomes financial adviser.
1894 to 1895—China and Japan War : China open to the world,

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PART I.

THE EARTH PEOPLED.

THE EARTH PEOPLED.

CHAPTER I.

THEORIES—PRIMEVAL MAN.

1. THE Origin of man has ever been a fascinating theme for speculation. Whence came he and whither is he bound are questions that, since his advent, have awakened his serious thought. He has brooded over the mystery that enshrouds his advent, and upon his timid speculations has based his systems of philosophy. While the Hebrew Scriptures furnish, to some, at least, of man's inquiries, answers which have been accepted by generations of enlightened men, it is not deemed sacrilegious earnestly to seek to dispel the clouds that still envelop the morning of man's life. That God created man in his own image may not be doubted; but as to the methods employed by the Almighty, there are a few differences of opinion. In his attempts to explain this great act of God, man has set forth a great variety of theories that, for a day having gained acceptance, have finally fallen into disrepute. In our own time,

the theories that deserve the historian's attention are two—the Immediate-Creation and the Development.

2. The Immediate-Creation theory supposes that, shaped from the dust of the earth, man leaped into being immediately at the fiat of God. Then the imagination pictures primal man as an ideal being; beautiful in form, rare in intellect—the image of God. About us are unnumbered tribes of men of types that, compared with our own ideal, morally, intellectually, and socially, rank far inferior. Are they of our species? We are taught that they are. Are they children of our first parents? We are assured that they are. We read of the fall of man—how these unfortunate peoples have fallen away from God, and have sunken into the miseries of barbarism and savagery. Degraded step by step from our lofty ideal, the Pygmies and Hottentots are only fallen brethren. This is often called the Degradation theory.

3. The Degradation theory, however, recognises man as progressive. Created by God an enlightened being, superior to the savage in intelligence and manly beauty, the first man was much inferior to the enlightened races of to-day. Those children of Adam that did right in God's sight, have continuously approached the form and perfection of their Creator; while those that have wandered away from divine protection, have fallen into low and degraded conditions. History records the names of many peoples that have, through changed environments, lost their prestige and have fallen into decay.

4. The Development theory, on the other hand, assumes that progress is the fundamental law of God. It repudiates the idea of man's proneness to degradation. Admitting retrogression under changed environment, this theory claims that upon the whole, from century to century, the general condition of mankind has improved. The savage need not be a degraded being, but enlightened man may be a cultured savage. God's plan of creation is to work from the simple to the complex—to form a new species by improving an existing simpler one. Beginning with the simplest form of life, one form of animal after another appears, in turn, until the ideal, the acme of creation, the paragon of animals—enlightened man—is reached. The nearest approach to man is the anthropoid ape, but the most ardent evolutionist dare only intimate that the two species are the offshoots of some common parental stem. The Christian adds that, at some point along the line of development, God breathed into the nostrils of the manlike animal the breath of life—the immortal soul. The progressionist, then, receives primal man at the zero point of culture—a simple animal, unadorned, dwelling in some favoured Eden, where life was simplicity itself.

5. The Primeval Home of man, then, must have been a place suitable for the nurture of such a weak, defenceless creature. In endeavouring, therefore, to locate the cradle of mankind, great stress is laid upon the environments necessary for his growth and safety: the climate must have been warm and healthy; food must have been abundant and easily procurable. We

instinctively turn toward the tropics, and search for the Garden of Eden. Primitive routes of migration point toward Asia Minor, but as they do not converge to a point until they reach the Indian Ocean, some have located there a sunken island and have pronounced it the home of primitive man. But the oldest remains of man's handiwork, in the shape of flint chips and rough stone implements, have been found in France, England, and Northern Africa; ¹ in the forests of this region, anthropoid apes built their rude shelters and gathered tropical fruits; in this remote epoch, these regions, that have since resounded with the avalanche's roar, were favoured with a mild, subtropical climate. A warm climate, the oldest remains of anthropoid apes, and the remains of the most primitive men, furnish the progressionist with his three conditions necessary to the evolution of man. Therefore some scientists argue that this region was the cradle of the human species; but this theory demands for its fulfilment an extended period of time.

6. The Antiquity of man is based upon various kinds of records. For a long time, historians had made all history depend upon the scriptural record with the affixed dates of Archbishop Usher. But science points to man's footprints in the early quaternary rocks; the monuments of Egypt tell their ancient tales; and the archæologist's spade unearths the history of a long-buried past. We are startled by the announcement, that some seven thousand

¹ The discoveries of California and of Italy are as yet in doubt as to their relative age.

NEOLITHIC SPEAR-HEAD OR CELT.

Found near Chelmsford, Essex (Front and Side View.)

(From "Transactions of the Essex Field Club.")

years ago, man was civilised. We conclude that there are as yet no data for calculating in years the life of man. We cannot bound his existence by dates; we can count only by epochs and ages.

7. The Stone age refers to a time when men used stone as the principal material for the manufacture of weapons and other implements. At first his attempt to shape the hard flint into useful instruments resulted in the rudest kinds of weapons—mere chips or flakes, so primitive that they were not at once recognised as man's handiwork. Such remains are abundant in the drift of English and French river valleys. The period to which they belong is called the Paleolithic or Old Stone age. But man was progressive, and the early mechanic in time began to give shape to his weapons and to polish and sharpen them; they reach perfection. A new age dawns upon man; it is called the Neolithic or New Stone age. Extending back beyond the veil that separates the historic from the prehistoric, the Stone age covers an enormous duration of time. It witnessed the continent of Europe glacier-bound; it breathed the odours of a tropical France; and it saw the dawn of history upon both Europe and America. It witnessed the growth of mankind in culture from lowest Savagery to highest Barbarism. It covers four-fifths of the period of man's existence.

8. In Culture there are recognised four principal stages—Savagery, Barbarism, Civilisation, and Enlightenment. As progress has on the whole been continuous from the birth of man until the present,

at no point can we note a dividing line between two stages of culture. It is customary, however, arbitrarily to fix limits to these stages of growth.

9. Savagery commenced with man at the zero point of culture. Dwelling in some primeval Eden, primal man, subsisting upon the products of the forest, rapidly multiplied. In the slow school of experience, intelligence increased and man was led to see the necessity of regular supplies of food. The acquisition of a fish subsistence and a knowledge of the use of fire marked an era in his life. Finally migration began, and he was sure of food while in the vicinity of fish-bearing water. With time inventions multiplied; the bow and arrow mark another period in growth. Other kinds of food were then attainable. The period of Savagery ends when men come to know how to manufacture and to use pottery.

10. Barbarism follows immediately upon Savagery. The world had become populated. Only a few of the more favoured tribes had risen into barbaric culture: they were the inventors. But most people have been borrowers; it required long periods of time, however, for the great mass of savage tribes to rise to the higher stage. Indeed some have never done it and are still lingering in Savagery. With those that pushed along, the great demand was for a sure supply of food and clothing. The domestication of animals resulted from this. When the nomad could depend upon his flocks for flesh, milk, and material for clothing, he could feel that life was comparatively secure. Barbarism added to this the dis-

covery of cereals as a food, the use of stone in architecture, and the invention of a process for smelting iron ore.¹ Nomadic life was given up; fields were cultivated; and towns and cities were built.

11. Civilisation commences with the invention of a phonetic alphabet. The ancient Egyptians and the Mesopotamians were civilised, but Europeans in Homeric times and earlier were all barbarians. Commencing with the impetus of ages of progress, civilisation has moved onward with rapid strides. Tribal government has given way to political and finally to representative governments, ancient customs have been framed into codes of law; all the arts and inventions that add comfort and beauty to our homes are the gifts of civilisation. While it is customary to range under this head our modern stage of culture, it is more appropriate to make a fourth division, styled Enlightenment.

12. Enlightenment may be said to begin with the invention of the printing-press. Then come the use of steam as a motive power, the newspaper, the electric telegraph, the telephone, and the electric car. But above all is the growth of the humanitarian idea, creating hospitals, freeing slaves, banishing wars, clothing the naked, and feeding the hungry. Truly this is an age of enlightenment.

13. Ancient Society² was purely tribal. From the first, man has been a social animal, and organ-

¹ Morgan, *Ancient Society*.

² Of course it is here understood that tribal society was the organisation reached after centuries of growth: it was by no means a loose, primal form of government.

ised society is a growth. Primeval men were only gregarious, there was no government—might made right. There was no family—physical strength was man's title to woman's love. The ties of parentage were instinctively felt and it was along the line of kinship that society at last became organised into the Tribe.

14. Tribal government was the only organisation known to the earlier historic periods. Though the product of Savagery and Barbarism, it was not a loose and uncertain organisation. The unit of tribal organisation in its later stages was the Gens, so that it is sometimes called the Gentile Organisation. The gens was a group of people supposed to be descended from a common ancestor and therefore bound together by such relationship. The members held their property in common, some one remarkable for his age or wisdom, made the chieftain, acting as the representative of the gens in tribal affairs. Several of these gentes formed the second division of the tribe, called the Phratry or brotherhood. It was believed that the phratry originated by the division of an overgrown gens into several gentes, so that it would be a brotherhood in fact.¹ The chieftains of the gentes formed a phratry council and elected a phratry chieftain. A tribe then was a compact union of several such phratries, the phratry chieftains forming a tribal council and electing, usually, two tribal chieftains,

¹ Another hypothesis is that the phratry was formed by the union of two communal bands, the communal band being the prototype of the gens.

one war chieftain and one political chieftain. Occasionally we find a union of two or more tribes into a confederacy. Such, then, was the organisation of society down to the rise of Political Government.

15. Political Government originated with the Greeks. For several generations, the Athenians, realising that tribal organisation did not answer their purposes, turned their attention to the formation of a new and suitable government. Solon first presented property as a basis of organisation—the Athenians being divided into four classes according to their wealth. Thus was the idea of kinship broken down. Eighty-five years later, Clisthenes reorganised the Athenians, then including the free residents of Attica, into ten tribes, each tribe to include persons residing in certain portions of the State. The State itself was divided into demes or townships, and a certain number of these townships formed a tribe. Such was the origin of political society, based upon property and residence.

16. Religion was inborn in man ; still, primal man had not so deep a feeling of religiosity as is sometimes accredited to him. The Semites alone among ancient peoples had a monotheistic religion. Among all others, it is believed that religion was a growth. Primitive man, groping in darkness, feels a power above him. He instinctively tries to picture in his mind such a being as would operate the forces of nature, and produce the phenomena of life. So religion has been defined as the “recognition of the unknown as a controlling element in the destiny of

man and the world about him.¹ Upon such speculations primitive people built up systems of Mythology.

17. Mythology consists of primitive theories intended to explain the actions of imaginary super-human beings. "Religion is a thing of the feelings, while Mythology is a thing of the imagination. Religion comes from within—from that consciousness of limited power, that inborn need of superior help and guidance, forbearance and forgiveness, from that longing for absolute goodness and perfection, which make up the distinctively human attribute of religiosity; that attribute which together with the faculty of articulate speech sets man apart from and above all the rest of animated nature. Mythology comes wholly from without. It embodies impressions received by the senses from the outer world and transformed by the poetical faculty into images and stories."² Religion then becomes Mythology when man tries to interpret the unseen, and by means of allegory to explain the phenomena of nature and the manifestations of unknown powers. In their efforts to satisfy their minds, primitive people have embraced both religion and mythology in various ways. We have, therefore, examples of ancestral worship or worship of the dead parents, sun worship, nature worship, storm myths, fetichism, animism, and polytheism.

18. The Unity of the human species is taught by the Scriptures and in general by those who advocate

¹ Brinton, *Races and Peoples*.

² Ragozin, *Story of Chaldea*.

the progression theory. By the unity of the human species, we mean that all mankind are descendants of a single pair, or from a single stock. We are likely to picture the first representatives of the human race as white and of ideal forms and comeliness; but if the progressionist is right, the first man and woman were probably of the lowest type of blacks. There has for centuries been a school of Preadamites. Among them, Dr. Winchell argues that Adam was only the first white man, and that black peoples dwelt upon the earth for ages before Adam appeared. If we go abroad upon the earth, we find men of almost every shade of color. So, too, it was in the earliest historic times. As there have been no new races formed in the past seven thousand years, some theorists claim that God created a separate pair of ancestors for each distinct race type. And the extreme evolutionist may maintain that the various races evolved independently, and in widely separated localities, from different species of the animal kingdom. The unity-of-origin theory is still in the ascendency. Then we must account for the Races of men.

19. A Race is an assemblage of types of the human species that resemble one another in language, shape and size of the skull, weight of the brain, colour and structure of the hair, and the general colour of the skin. Different races would differ materially in these respects: their languages would belong to different classes; their features would differ; and their social relations would be different. All mankind can be grouped into three races—Black, Yellow,

White ; while the White race is subdivided into three branches—Hamitic, Semitic, and Aryan.

20. The Origin of Races has puzzled the scientist ever since history began. The prophet Jeremiah asks the question, "Can the Ethiopian change his skin?" And the monuments of Egypt bear representations of three racial types. Still, if the progression theory be true, the multitude of varieties of man must once have been of one racial type. The process of differentiation was slow, and probably occurred just as species of animals arise—by the process of natural selection on the part of the parents. All peoples have their ideals of physical perfection. The female Bushman is admired for her abnormally developed hips; the Chinese women for their small feet; the Aryan for his flaxen hair, blue eye, and blond features. These are ideal types. In the various tribes of men there is a tendency to confine pairing to ideal types. If any are uncommonly ugly according to the ideal, they will find difficulty in pairing. Thus a tribe will tend to make the ideal peculiarities hereditary, and produce a special race type. But the environments all affect this racial type. A change of food affects both brain and muscle; the atmosphere affects the colour; the climate affects growth and habits; the physical surroundings affect the senses, and tend to enliven the imagination; then a lack of conveniences tends to ripen the inventive faculties. Thus a tribe of men, permitted to migrate to the Nile valley and settle there, free from invasion, sure of food, tends toward an ideal type which in time would develop

into a race. Then we must allow for the introduction of other race types by the systems of conquest, slavery, and treaty, where fusion takes place. All these circumstances enter into the origin of a race, but the principal are natural selection, environment, and fusion.

CHAPTER II.

ANCIENT HISTORY.

1. ANCIENT History is by no means a settled record of events. It has to be re-written by every new generation. The ages had buried every vestige of peoples who had once been powerful, opulent, and cultured. Herodotus and the Hebrew Scriptures were about the only accepted records of the remote past. But the curiosity of man was not satisfied. He would pry into antiquity and read its long-forgotten pages. Instituting new methods of research, the secrets of mound, and tomb, and pyramid have been discovered, until the stories of peoples may be re-told from new and more accurate data.

2. The Archæologist has done much to solve the mysteries of the past. He delves into the silent earth, revealing the piles of flint chips and sea shells, and we know that man has been there. He penetrates the shapeless mound, unburying the hidden treasures of a Sargon, and myth becomes history. He clears the dust-closed streets of a Nineveh, opening temples and libraries, establishing

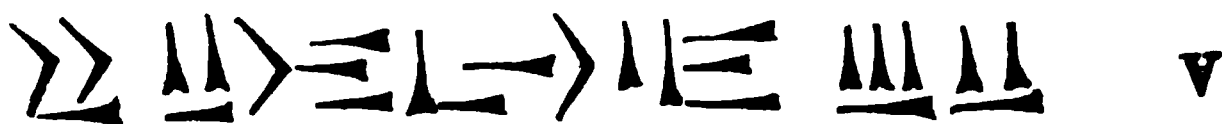
the truth of the revealed word. With a few passages of Scripture as a clue, he searches ancient lands, and behold the Hittites restored,—a mighty people vying with the Egyptians in power. Archæology “forms the intermediate link between geology and history,” so its aid must be sought on the very threshold of ancient times.

3. The term Archæology literally signifies “the study of antiquity or ancient things.” The geologist points to regions where man may have dwelt; the archæologist, with spade and pick, overturns the soil until he finds the buried treasures of a departed people. Tradition points to the sites of ancient cities; but Dr. Schliemann, uncovering the ruins of Troy, confirmed tradition, making it history. In finding Troy, he learned that six forgotten cities had successively flourished and passed into ruins, upon the same site. So Egypt has had her Maspero; and Mesopotamia, her Layard. An idea of the difficulties met and overcome by the archæologist may be gained by following for a moment the career of the English investigator, Layard, in Mesopotamia.¹

4. This region, when first visited, presented a wild and desolate scene. Imposing in its sorrowful grandeur, well might it be called “a graveyard of empires and nations.” The monotony of the landscape would be unbroken but for certain elevations and hillocks of strange and varied shapes which spring up, as it were, from the plain in every direction; some are high and conical or pyramidal in form, others are long or low. On approaching the mounds, an un-

¹ Condensed from Ragozin's *Story of Chaldea*.

prepared traveller would be struck by some peculiar features. The substance is soft and yielding. The winter rains, pouring down upon them, wash portions far out upon the surrounding plain. Travellers examined these washings, and found that they contained the debris of ruined buildings—fragments of bricks, pottery, and stone, evidently worked by hand and chisel. Many of these fragments, moreover, bore inscriptions in complicated characters, composed of one curious arrow-shaped figure, used in every possible position and combination.



CUNEIFORM INSCRIPTION.

5. The Mohammedans, who have occupied these regions for centuries, are religiously opposed to exploring these mounds. But when Layard began work there, enough had already been done to insure rich rewards for the persevering archæologist. Opposite the present town of Mosul, on the Tigris, was an elevation, called by the Arabs "Jonah's Mound." Mr. Layard came into the region, hired a party of Arab workmen, and set them to work with pick and shovel. Success in finding relics aroused the superstitious fears or the rapacity of the native Turks, causing constant interruptions in the work. So the excavation proceeded slowly.

"One day, as Layard was returning to the mound from an excursion, he was met on the way by two Arabs, who had ridden at full speed to meet him. From a distance, in the wildest excitement, they

shouted: 'Hasten, O Bey, hasten to the diggers, for they have found Nimrod himself.' Greatly puzzled, he hurried forward. Descending into the trench, he found that the workmen had found a gigantic head, the body to which was still embedded in earth and rubbish. This head, beautifully sculptured in alabaster furnished by the neighbouring hills, surpassed in height the tallest man present. The great shapely features in their majestic repose seemed to guard some mighty secret, and to defy the bustling curiosity of those who gazed at them in wonder and fear. 'One of the workmen, on catching the first glimpse of the monster, threw his pick away and fled in terror.' The Arabs came in crowds from the surrounding encampments. They could scarcely be persuaded that the image was stone, and contended that it was the work of the infidel giants of olden times."

6. In such ways a knowledge of whole civilisations virtually forgotten has been revived. Fifty years ago, "a case three feet square inclosed all that remained, not only of the great city Nineveh, but of Babylon itself."¹ The streets of those cities have since been re-opened and the splendour of past glory has been partially restored. To the historian, indeed, the tombs and monuments that have been discovered are of untold value.

7. Tombs are underground burial-places. All peoples seem to have scruples about the care of the dead. Many of all ages have been content to lay the bodies of the departed carefully away in the earth, simply marking the place of burial. Some have stored the dead in caves: Abraham bought the cave of Machpelah "for a possession of a burial-place."² Others have hewed more lasting tombs out of the solid rock. The rock-tombs of Egypt mark the resting places of the Theban kings.

¹ Quoted by Ragozin, *Story of Chaldea*.

² Gen. xxiii.

“ The monarch's burial-place began to be excavated as soon as he ascended the throne, and the excavation went on, year by year, the painting and decorating progressing until the king's death, when it was suddenly broken off, the tomb thus becoming an index both of the king's magnificence and of the length of his reign.”

Costly articles of clothing, ornaments, and even valuable manuscripts are found in these sepulchres. Thus do tombs not only furnish historical facts, but illustrate the culture of a period.

SEPULCHRAL VAULT AT MUGHEIR.

8. Monuments may be defined as architectural structures covering the burial-places of the dead. Some are so rude that they may be of use only to mark the place; these may not be classed as archi-

tectural. Others have consumed the fortunes of princes, and adorn the land, as the graceful monolith, or bulky pyramid, or the magnificent Taj Mahal. In various ways these monuments serve the historian. Simple cromlechs, or earth mounds, are found in many countries from India to Scotland; it is supposed, therefore, that related peoples have inhabited these various regions. Thus, in its most significant way, the monument furnishes pretty accurate historical evidence. But the more imposing monuments have been, since man first began to record his deeds with chisel or pen, covered with accounts of historical events carved in enduring rock. These records are usually called inscriptions, and many of them still await the interpreter.

9. Inscriptions may be made in hieroglyphics or in writing. The progress from picture-writing to phonetic may be traced step by step. The ancient tried to find a place where he might leave the most lasting memento of his existence. The walls of rock-hewn tombs first seem to have been selected. There he might paint his deeds of valour. In order to make his records intelligible to others, systems of writing by means of pictures, intermingled with a few arbitrary signs, such as circles and squares, became so prevalent that the priesthood of various peoples were able thus to communicate with one another. But this kind of writing would do only for the inner walls of rock-hewn tombs. On monuments, that they might withstand the destructive power of the elements, these inscriptions were carved in the face of the rock. In Mesopotamia, a species of alphabet

was used, and the writing is called cuneiform. Many inscriptions are recorded in cuneiform writing.

10. But the archæologist has given us much more than these remnants of history. He has found books in tombs, and libraries in palaces where such things were not supposed to exist. Notably among these are the Papyri of Egypt, the Cylinders of Chaldea, and the Library of Assurbanipal.

11. In times until recently prehistoric, the Egyptians began to write books. Using a paper made from the papyrus plant, these manuscripts were called Papyri. These were often buried with the dead, incasing the mummy. The archæologist has at last unearthed many of them, adding their contents to the sum of human history. The oldest manuscript known to us is a papyrus roll found in a tomb of the Vth dynasty. It contains the "Precepts of Ptah-hotep," proverbs having a modern flavour.

12. The Cylinders of Chaldea were barrel-shaped, made of clay. In size they were insignificant—two or three inches long by one inch in diameter. Many of them are found beneath the corners of ruined buildings. It is, therefore, supposed that when a king built a temple, similar to our custom of laying a corner-stone, "he inclosed in one of the corners a cylinder giving a brief account of himself." The inscription was written with a stylus on the surface of the cylinder while the clay was soft, then, often, it was baked to avoid erasure. One of these cylinders furnishes informa-

CHALDEAN
CYLINDER.

tion whereby the earliest known date in Chaldean history is approximately established.

13. The Library of Assurbanipal is still more wonderful. In a great mound on the banks of the Tigris, Layard found two palaces. In that assigned to Assurbanipal, "he came upon two comparatively small chambers, the floors of which were entirely littered with fragments—some of considerable size, some very small—of bricks, or rather baked-clay tablets, covered on both sides with cuneiform writing." Quantities of these fragments were sent to the British Museum. Subsequently they were placed together, studied, and read. To the astonishment of the world, it was learned that a great library had been discovered, and that these clay tablets were the books—"a collection of literary and scientific works, of religious treatises, of private and public documents." Even more, the library was arranged and carefully catalogued. Such are the wonderful results obtained through the study of archæology, but the sciences of Anthropology and Philology are often called upon to supplement its work.

14. Anthropology, in its broadest sense, is the natural history of man, studied from all points of view.¹ It shares the labour of archæology, which claims as its proper field of research the history of man upon the globe.² The archæologist opens an ancient grave; the anthropologist, Hamlet-like, seizes the skull as it rolls from the spade, and reasons upon

¹ Topinard, *Anthropology*, p. 2. Bartley's Translation, London, 1890.

² Geikie, *Geology*, p. 920. London, 1885.

it, telling the story of the man whose shoulders it once adorned. A few human bones thus found may tell the historian the story of the wanderings of a race.

15. Philology in turn may be called “a division of the general science of anthropology.” For the present purpose it may be defined as the study “of languages and literatures for the light they cast upon man’s character, activity, and history.” The literature of a people tells of its progress in government, society, and culture. The religion, the life, and the being of a people are embodied in its literature. The Phœnicians leaving no written records, their story has been, perhaps unfairly, told by their enemies, the Romans. The Greeks, on the other hand, leaving an abundant literature, are celebrated for their wisdom and culture. What would they have been to this generation if they had left no poetry, no history, no philosophy? While history owes so much to simple philology, it finds that branch of the science known as Comparative Philology, possibly, of as much service.

16. Comparative Philology is the comparative study of languages and literatures. A century ago it was scarcely surmised that the ancient Persian was related to the modern Englishman. But the comparative philologist heard the Sanskrit *mata*, the Persian *māder*, the Greek *matar*, the Roman *mater*, the Italian *madre*, the French *mère*, the German *mutter*, and the English *mother*; he discovered the laws for vowel and consonant changes; he found many other words thus common to all these lan-

guages,—sprung from the same roots: at last he proclaimed these peoples cousins distantly removed. And further surveying the languages of the world, ancient and modern, he has found certain groups, which he has named Isolating, Agglutinative, and Inflective. Isolating speech is in the radical stage of growth. Every word is a monosyllable, an integral sign; it must be repeated as often as the radical idea is repeated. Agglutinative languages compound these integral parts into words, permitting, however, no fusion. Inflective, going still farther, permit fusion. Every word contains a root about which are grouped prefixes and suffixes, modifying its meaning. While there are startling exceptions to the law, it may be in general asserted that races lowest in culture have used isolating speech, those of a middle grade of advancement have used the agglutinative type, while those most cultured have possessed inflected languages; the white races almost invariably inflect their speech. Thus by grouping peoples, comparative philology assists the historian.

17. But some of the languages of the past have been lost or forgotten. The cuneiform writing on the tablets that Layard sent to the British Museum was as bird-tracks to English scholars. Not only had the cuneiform system of writing been forgotten, but the Assyrian language itself. When ancient rulers had subjects who spoke different languages, it was customary to have important inscriptions transcribed in more than one tongue, side by side. Pilate caused the title on the cross to be written in Hebrew, Greek, and Latin. In the western part of

Persia stands Mount Behistun. "Rising above the surrounding plain to a height of fifteen hundred feet, it presents its precipitous face to the approaching traveller." Upon it Darius the Great caused to be recorded, in Persian, Median, and Assyrian, the history of his reign. The three inscriptions remain side by side. For twenty-three centuries this rock had stood ¹ like an open book, inviting the curious to come and read. The comparative philologist looked upon the face of Behistun. He may have surmised the contents of the inscription. He may have known the Persian language, for Persia had a literature. He may have concluded that the Assyrian and Median meant the same as the Persian. Certain it is that by comparing the three, he was able to assign to each Assyrian cuneiform letter a definite phonetic significance. By such methods of study, a cuneiform alphabet has been revived, and a cuneiform dictionary has been made. Now Assyriologists have restored to universal history many chapters buried in the library of Assurbanipal at Nineveh.

18. The Stories of ancient peoples seem naturally to fall into two periods—one relating to the prehistoric existence of a race or nationality, the other to its historic life. To solve the mysteries of the first period, the historian turns to archæology and philology for assistance. Though they furnish him with some facts, he deals with many hypotheses. Any account of such a period will undoubtedly be subject to change as research discovers new facts. Still the geologist bases whole chapters of world-history

¹ Allen, *History of Civilisation*, vol. iii., pp. 116, 117.

on evidence scarcely surer. There seems, besides, to be no dividing line between the prehistoric period and the historic. History begins with the most ancient records. From the isolated and unsatisfactory inscriptions on tomb and monument, the historian at last finds a few volumes compiled by ancient authors—the Hebrew Scriptures, and Herodotus. Then the subject of chronology becomes of importance.

19. Chronology, as applied to ancient history, seems to mean a statement of the “supposed proper order of certain past events.” The prehistoric eras in the lives of early peoples must begin with the geologic vestiges of man, and may embrace an eon of time. He who would bound it or fix its dates may make himself ridiculous. Even the historic period has been crowded back in time until the first dates are unreliable and even visionary. At last, however, before antiquity passes away, dates as reliable as any in history are reached. While the historian realises that the length of man’s life on the globe may not be accurately measured, he may as confidently state that primitive man preceded man of the Stone age, and that he in turn preceded man of the Bronze age. Before bronze culture reached its culmination, many accurate dates may be given. No dates of 5000 B.C. are wholly reliable, but at that time man had reached a civilised state in more than one locality. It is well then to come to some agreement as to whom we may call ancient peoples.

20. The term Ancient Peoples may be used to include only such races as reached the culmination of

their culture-vitality in ancient times. According to the progressive theory, the earth may have been first peopled by men black in colour. If so, the Black race probably reached its culture-climax in prehistoric times. How much Egypt, India, and Southern Europe owe to it, may never be known. Races like individuals seem "to rise on their dead selves to better things." The Yellow race may have succeeded to the power and culture of the Blacks. Its culmination seems to have been reached in Chaldea, China, Etruria, Mexico and Peru. The Turk is only wasting the riches stolen from Semite and Aryan, while China has remained stationary for two thousand years. The vitality of the Yellows being at last expended, the White race succeeded. The Hamites gave us Egyptian civilisation, and then drifted into servitude. The Semites builded Jerusalem and Babylonia, and they too are only wanderers on the face of the earth. Finally, the Aryans came upon the scene. What a heritage was theirs!—the accumulated culture of all the past! But the Aryan climax is of the future, and the Aryans may not be classed as ancient peoples. The Persians, the Greeks, the Romans, being Aryans, their stories are but portions of the history of their race. But as to the Hebrew, the Turk, the Chinese, while they are still fighting for racial existence, their stories may not end arbitrarily with the fall of the Western Roman Empire; they should be continued even to the present time.

A.D. 476.

21. An Enumeration of Ancient Peoples, then, would include the Black and the Yellow races, and the

Hamitic and the Semitic Whites. This volume will confine itself to the stories of these peoples, tracing the lives of the various branches of these races from the earliest traces of man down to their extinction or to present times.

CHAPTER III.

THE BLACK RACES.

1. **THE** Differentiation of the genus Man into races was wholly prehistoric. When the oldest known pictures were carved in Egyptian granite, the Black, the Yellow, and the White were there side by side. The progressionist, however, believes in an order of succession ; he would have the earth first peopled by Blacks, the oldest of the known varieties of man.

2. The Black Belt of prehistoric times seems to have been quite extensive. It probably embraced a large portion of Africa, the greater part of Southern Asia, and nearly all of South-western Europe. Where these people originated and whither they migrated, are questions that have given rise to volumes of speculation.

3. The Primitive Home of the Black races is often identified with that of primitive man. This may be due to the position that these people have always occupied among other races, or to the physical structure of the Black. The lowest tribes of Black men appear to be only a step removed from the anthropoid ape. The bodily structure, the skull, the skeleton, all resemble those of the nearest animal.

If such a belief be tenable for the material out of which to weave the story of the origin of the Black, the imagination must penetrate antiquity, when man was without articulate speech, without fire, without arms of offence or defence, without a constant supply of food, without clothing—a naked human animal, inferior in strength and means of protection to many of his brute contemporaries. The home of such a creature must have been adapted to his primitive wants—the climate warm and the soil productive of natural foods. Some speculators float again in the sea, midway between Africa and Australia, the lost continent of Lemuria.¹ Historians instinctively turn toward the tropics, and find there not only the conditions, but also the most primitive known forms of men and animals. But archæologists, referring to geologic times, discarding all regions unfitted for the life of primeval man, have left only “the southern slope of that great mountain chain which began on the east with the Himalayas and extended to the farthest west of Spain.”² The remains of man and his weapons accepted as most ancient have been found in France and Spain, as if to corroborate the claim of the scientific investigator. There, then, may have been the primitive home of man.

4. The archæologist has found the remains of three prehistoric races in Europe; and two of these, generally classed with the Blacks, may be known as the Constadt and the Cromagnon races.

¹ Winchell, *Preadamites*, p. 359.

² Abstract from Brinton's Lecture—“The Earliest Man,”—*Popular Science Monthly*, vol. xlv., pp. 285, 286.

5. The Constadt race is named from a village of Würtemberg near Stuttgard, where, in 1700, a portion of the cranial vault of a man was found. This was long considered the oldest human fossil. Over fifty years later some workmen discovered in a cavern near Dusseldorf the perfect skeleton of a man that has been classed as a relative of the Constadt man. At first these relics were pronounced the remains of an extinct species of animals intermediate between the ape and man. But recognising them as human, there is an inclination to connect their race with the Bosjeman tribes of Australia. From such insufficient data, some scientists have peopled nearly the whole of ancient Europe with this race. If it cannot be identified with tertiary man, it is assigned a position in the earliest ages of the quaternary epoch. "It disputed the ground with the great extinct mammals, the woolly rhinoceros, the cave bear, and the cave hyena." The relics of this people indicate that it had advanced considerably from the primitive stage. Deer antlers and bear jawbones were fashioned into tools and weapons. Scrapers and borers were becoming perfected, while knives, chisels, and hammers set in handles were manufactured. A hunter, unacquainted with agriculture, the Constadt man led a wandering life, for none of his dwellings, places of meeting, or places of burial have been found. Yet it is assumed that he "was capable of possessing all the moral and intellectual qualities compatible with his inferior social condition."¹

¹ Quatrefages, *The Human Species*, pp. 306-310.

6. The Cromagnon race follows the Constadt man in time, though the great mammals still roamed the tropical forests of France. This new race, however, dwelt in caves, no less than eight rock-shelters, marking the sites of eight ancient human settlements, having been discovered. The bones indicate remarkable strength—a combination of a high stature, powerful muscles, and an athletic constitution. This race seems to have been fitted in every way for struggling against the difficulties and perils of savage life. Still the Cromagnon man was progressive. The eight places where his remains were discovered mark almost as many degrees of culture. In some places the cutting of flints “reached a degree of perfection which was truly marvellous.” These people next began to manufacture weapons out of the bones and antlers of the reindeer, to saw the antlers, to make harpoons, and to carve upon the antlers. Indeed, drawing and engraving were much practised, judging from the carvings of reindeer and mammoth that have been found. A sure and constant supply of food is necessary to progress. The Cromagnon man had both. He depended upon the chase for birds and small mammals, but he also kept herds of horses and reindeer, upon whose flesh he feasted. In leathern vessels he cooked his food, boiling the water by casting into it heated flints. From the quantities of needles and scrapers found, it is inferred that he was able to prepare skins for dress purposes. Some scientists have placed him on a level with certain North American Indian tribes. Such is the story that archæology tells of the prehistoric Black.

7. But with Cromagnon man, Black supremacy in Europe came to an end. The climate changed. A warm maritime temperature gave place to a cold continental climate. The great mammals sought richer feeding grounds. Another race seems to have appeared in Europe. The Blacks, dispersed, became, possibly, the basal element in the dark branches of the Yellow and the White races. They may have been the "children of the black earth," whom the Aryans found in Southern Europe and in Asia, the Semites in Mesopotamia, and the Hamites in Egypt.

8. From an archæological study of the Blacks, it would seem that they had made considerable social progress before the superior races supplanted them. Commencing only a degree in advance of the animal, without language, without clothing, without a constant supply of food, they had brought the line of progress through the slow and tortuous paths of primitive culture. They had invented a language, manufactured clothing, organised tribal government; in fact, they had passed through those stages which Morgan claims would consume four-fifths of man's allotted existence. They deserve credit, then, to that degree. For superior man has been their heir to all of this progress. Upon the ruins of Black culture, the Yellow and the White seem to have built. In prehistoric times, probably through conquest, the Blacks, who dwelt where civilisation and enlightenment have flourished, have become slaves or serfs.

9. The Black races of historic times may be di-

vided into two general groups—Slaves and Independent tribes.

10. As the lawful spoil of war in ancient times, the conquered was reduced to abject servitude. The Black, seeming to thrive as a slave, has been the “hewer of stone and the drawer of water” for almost all nations. He has, in turn, served the Egyptian, the Semite, the Greek, and the Roman. In more recent times, he became an article of commerce, and the human product to-day is still an important item in the trade of Africa. The story of the Black in servitude thus becomes almost the history of human slavery.

11. The capture of Negroes for the slave market began as a business about the middle of the fifteenth century. The Portuguese were exploring the Atlantic coast of Africa. The master of a vessel captured several Moors. Upon his arrival in Portugal, Prince Henry the Navigator ordered him to carry them back to Africa. He received as a ransom ten Blacks and a quantity of gold dust. Finding a ready market for these Negroes, more were sought. In a short time forts were built on the African coast, and fleets of slave ships were bearing their human merchandise to the markets of Europe. Then the demand for laborers on the plantations of the West Indies was heard. English, French, Dutch, and Danes were soon competitors for the spoils of this nefarious business. In one century, 2,130,000 Blacks were stolen from their homes and sold in the markets of the New World. At last all nations awakened to the inhumanity of

1680-1786.

the slave-trade. Agitation began. Laws were passed forbidding the slave-traffic. But it was not until the enlightened world united in maintaining a squadron on the coast of Africa, that the trade was virtually stopped. Then came the strife over the abolition of slavery. England first proclaimed universal freedom throughout her vast domains. Other European nations followed ^{1833.} her example, and at last, as the result of a long-brewing civil war, the United States declared her four millions of Blacks free from bondage. Humanity triumphs! and the enlightened world no longer owns a slave.

12. As a result of Negro slavery, two instances of an abnormal Black culture exist. They are the Republic of Hayti, and the Freedmen of the United States.

13. The island of St. Domingo, years ago, "yielded produce to an amount almost as great as that of all the rest of the West Indies." A part of it belonged to France and a part to Spain. About the beginning of the nineteenth century, there were in the island 480,000 Blacks, 24,000 Mu- ^{1791.}lattoes, and 30,000 Whites. But even the free Mulattoes were entitled to few of the rights of freemen. Then in quick succession the Mulattoes and Negroes joined in rebellion against their common oppressors; the French quarrelled with their governor, and joined the rebels; English aid was sought by the loyal planters, but the spirit of rebellion proved too strong; finally, the government was left in the hands of that noblest of African men, Toussaint

Louverture. Slavery then disappeared. The Blacks were employed as hired servants, and everything seemed to insure happy and prosperous times. Toussaint, however, was betrayed and imprisoned by Bonaparte, and another attempt was made to subdue the island. But the Blacks "drove from the soil the forces sent to subdue them." In 1825 the independence of Hayti was formally recognised.

14. The Republic of Hayti occupies the western part of the island of the same name. The population numbers more than half a million, all of whom are black or coloured. The government is vested in an elective President, Senate, and House of Representatives. The Republic boasts of over four hundred free schools, and several lycées, while the children of the wealthy often are sent abroad to be educated. Thus is furnished a remarkable example of a Black civilisation built upon a White foundation.

15. The Freedmen of the United States furnish an example of a Black culture-vitality in the midst of a White environment. Starting one-third of a century ago, without property or education, ostracised by White society, they have gradually adapted themselves to their new surroundings. By the aid of their former masters, schools and colleges have been established. The youth are acquiring an education. A reasonable percentage of the mature are securing property, while some are becoming wealthy. The great mass have not yet had time for moral development, yet progress is being made. On the whole, these freed-

1865.

men have proved themselves capable of assuming much of the culture of the people among whom their lot has thus involuntarily been cast.

16. Of itself, however, the Black race seems not to possess sufficient culture-vitality to develop a high degree of civilisation. When history began, the world was divided among three races almost as it is to-day. Australia and Africa have ever been the special domain of the Blacks. The straight-haired Australians, fast disappearing before the English, may be passed for the more important Africans.

17. The Independent Negro tribes of Africa are assuming considerable importance in the social history of the times. In fact, with respect to Africa, they are assuming a position not very different from that of the Gauls with respect to the Romans in Cæsar's time, or the North American Indians with respect to the English in Colonial times. There seem to be four indigenous races of Blacks in Africa: the Negroes, the Fulahs, the Bantu, and the Hot-tentots.¹ Only two of these, the Negroes and the Bantu, need be mentioned.

18. No other "race in the Eastern Hemisphere embraces within itself so many peoples and tribes speaking radically different languages as does the Negro. Their number is enormous, and their diversity is so great that it is but rarely that a few can be grouped together here and there, as obviously derived from a common source."² The domain of

¹ Keane in Stanford's *Compendium of Geography and Travel*, vol. "Africa," p. 523, *et seq.*

² *Idem*, p. 530.

this people includes "nearly the whole of Sudan from Cape Verd to Khartum, and the valley of the Upper Nile from Khartum to the equator." Among the states of this region, Bornu and Baghirmi may be mentioned in particular as presenting

"a surprising picture of a remarkable state of Negro civilisation. This culture may in many respects seem somewhat eccentric and even barbaric; still it cannot be denied that we here meet with entirely independent attempts at the formation of original states and social policy. Among these nations we find a fully organised administration, a court and government with all of its accompanying dignities and offices, a military system, which for Central Africa may be considered as worked out; in a word, a people of industrious habits, tillers of the land, and skilled in many of the arts of life—a people that can, in no sense, be regarded as savage, although still addicted¹ to many practices looked on by us as barbarous."

19. The Bantu occupy about one-third of the African continent, a region extending from the mouth of the Cameroon and from the Victorian Nile southward to the Cape.² The Zulus are one of the most prominent branches of the Bantu, and the Metabele are at present the most interesting of the Zulus. The ruler of the Metabele is lord over three hundred thousand people. He has a standing army of from ten to twenty thousand men, whose chiefs form a military hierarchy or governing body. The king is also judge among his people. With him sit six of his chieftains. "Cases are brought from all parts of the country and are formally argued and judicially decided." The chieftains act as counsel for the parties, raising technical points and discussing them

¹ Stanford's *Africa*, pp. 177, 178.

² Theal, *Story of South Africa*.

with great freedom. But there is no appeal from the chieftain's decision. From morning till night, the king is "hearing reports from all parts of his dominions." He is, besides, "a farmer on a gigantic scale, for he has the control and management of all the nation's cattle."¹

20. Such, then, is life among the Bantu, which represents, probably, the height of Black culture. Other people, however, are not far behind. The capital city of Bornu contains sixty thousand people and is encircled by a wall twenty feet high. In the market town of Kuka, the streets are crowded with cattle, camels, sheep, and poultry. In the Upper Nile region, the people are engaged in smelting iron ore and shaping the metal into tools. On the West Coast, the native traders are striving to form monopolies. In Sonrhay, the natives are tillers of the soil; and in Ashantee, they manufacture cloth of fine texture and durable quality, while the king lives in a huge palace of hewn stone.

21. In organisation the Blacks do not seem to be able to pass beyond the tribal state. They are governed by chieftains, who may in certain cases be elective, but sometimes succession is hereditary. The ruler of Muata Yanvo represents a long succession of dynasties. Indeed, his government approaches a confederacy, three hundred chieftains acknowledging his supremacy. "The king of Ashantee should perhaps be called a constitutional monarch." "On ascending the throne he is warned by his chiefs that if he does not choose to follow

¹ *Review of Reviews*, vol. viii., pp. 555-566.

certain fundamental laws, he will be at once de-throned."

22. The Languages of the Blacks baffle all attempts at systematisation. The many negro tribes of Central Africa speak almost as many radically different idioms. But it would be a great mistake to suppose that these idioms are rude jargons. Many of them are marvellously delicate in structure, having been developed uniformly on fundamental principles. The Veiese tongue is said to be "a perfectly formed language, with many intricate and beautiful laws. . . . It is doubtless rather a pretty modest little wild flower, than a gorgeous hot-house specimen, yet, such as it is, it presents some of the profoundest linguistic problems." While on the whole it conforms to the agglutinative order, it partakes of the nature of the isolating and polysynthetic types as well.¹ The Bantu system of languages is also of the agglutinative type, where most of the Black idioms belong.

23. The native Religion seems to have been largely fetichism, until the Arab traders introduced the religion of Mohammed. Still the former religion seems to be the favourite among the pure Blacks. Witchcraft is the curse of the land, and is almost universally believed. While most tribes know no beneficent deities, nearly all practise the most inhuman rites to ward off the influence of evil spirits.

24. The Blacks, then, may be regarded as the oldest race in the order of appearance upon the earth. They seem to have culture-vitality only

¹ Keane in Stanford's *Africa*, pp. 534, 535.

sufficient to carry them to the Upper Status of Barbarism. Now that Europeans have entered the Black domains and established such states as Sierra Leone, the Congo Free State, French Congo, and South African Republic, it will soon be seen how capable the Blacks are to assume Aryan culture. Upon Black culture as a foundation, other races have reared their lofty structures. The Blacks, it seems, were succeeded by the Yellow race, whose story will next be told.

PART II.

THE YELLOW RACES; OR, INTERME-
DIATE PEOPLES.



CHAPTER I.

VESTIGES OF A NEW RACE.

1. THAT all varieties of men descended from a single stock, is a popular belief. The process whereby a new race originates, however, has never been satisfactorily demonstrated. In remote prehistoric times, the inhabited portions of the world seem to have been peopled by Blacks. But when the world was prepared for its advent, there appeared a new race. It, too, spread over the globe, claiming at the hands of its predecessors all the knowledge and secrets that they had been able to wrench from nature. A convenient name for all the varieties of men that arose from the mingling and intermingling of the two races, is the Yellow races.

2. The Yellow Races may include all those peoples intermediate between the Blacks and the Whites. Such were the races of Furfooz, Neolithic man, the Basques, the Etruscans, the Hittites, the Chinese, the Japanese, the American Indians, the Huns, the Mongols, and the Turks. While some of these peoples have lost the physical characteristics peculiar to the group, many of them have coarse

black hair, the high cheek-bone, the low forehead, the flat nose, the almond-shaped eye, the squat figure, and a pale yellowish skin. In the home-land of the race, indeed, the type still retains its individuality.

3. The Yellow races, or, as they are sometimes called, the Turanians, seem to have originated at the base of the Altai Mountains in Central Asia. Thence in successive waves they have spread over the globe. The most ancient traces of the race appear in Europe in the almost visionary races of Furfooz.

4. The races of Furfooz succeeded Crómagnon man. They belong wholly to prehistoric times, and future research may refuse them a place among the actualities of the past. The remains of this ancient people, however, would indicate that in quaternary times there were three or four races, sometimes mingling in harmony, and sometimes fighting for the possession of Belgium, France, and Spain. They lived in caves, and that happy circumstance has preserved a picture of their life. In Belgium, in the valley of the Lesse, some workmen ran upon "a little quaternary Pompeii," where all the possessions of a community of these cave-dwellers were instantaneously entombed by the falling in of the roof of their home. The place bears the name of the Grotto of Chaleux. Thus it is learned that the races of Furfooz manufactured implements of war and of the chase out of flint and horn. They killed and ate the horse, the reindeer, the wild boar, the chamois, and other animals, carefully breaking the larger bones for the marrow. Sufficient remains of the men themselves have been discovered to justify

the statement that they were of Turanian, that is Mongolic, stock.¹ The shape of the skull and the other markings of the skeleton have given rise to the statement that the races of Furfooz were the ancestors of the modern Lapps.

5. The Lapps, then, are an interesting remnant of

STONE AXES FROM LATER STONE AGE.

quaternary man. They have been crowded into the eternal snows of Arctic Europe and Asia. Some of them live by fishing, and some from their reindeer herds. Still nomadic and non-progressive, their highest ambition seems to be amalgamation with the neighbouring Whites. A half-breed Lapp seldom acknowledges his connection with the in-

¹ Keane in Stanford's *Europe*.

ferior race. The Lapps seem to have been expelled from their ancient homes by Neolithic man.

6. Neolithic man had learned to polish stone, and thus perfect his weapons, though he had not wholly discarded his rough stone implements. There are many reasons for believing that he belonged to the Yellow Race. Chief among these is the acknowledged fact that he was an immigrant in Europe, coming from the Altai home-land of the Yellow Race, and bringing with him certain Asiatic domestic animals. Almost all the inhabitable portions of Europe seem to yield remains of these Neolithic peoples. All their footprints indicate that they had attained quite an advanced stage of culture. They dwelt in village communities, selecting sites most easily defended from the foe. Mirey bogs and lakes were chosen, and the dwellings were built upon piles driven into the beds of the swamp or lake, or upon islands formed by heaping stones together. Ruins of such lake-dwellings are found in various parts of Europe from Switzerland to Ireland. Industries had already begun to spring up. Neolithic men worked into chalk cliffs for flint nodules which were shaped into axes, hammers, chisels, and these in turn were furnished with handles. They learned the art of cloth-making, spinning and weaving with some skill. They made pottery from clay mixed with gravel or crushed shells. Finally they instituted a system of barter, whereby the produce of various countries might be exchanged. Though they still depended upon the chase for food, they raised wheat and millet, and made a kind of bread. All Europe is

covered with their rude dolmens, where they were wont to celebrate their Druid rites. Thus a vivid picture may be produced of the latest absolutely prehistoric times in Europe. The Neolithic men may have been the ancestors of the Finns, the Basques, and the Etruscans.

7. The Basques retain few characteristics that identify them with the Yellow people who once inhabited Europe. For self-preservation they fled to the mountain fastnesses of the Pyrenees, where they still live. Floods of conquering peoples—Vandals and Goths and Moors and Teutons—have passed over the land; there have been marriages and intermarriages, until the characteristics of the ancient race have been almost wholly obliterated. Physically, the Basques differ little from their white neighbours. Still six hundred thousand strong, they speak a language that betrays their undoubted origin.

8. The Lapps and Finns trace their ancestry back to prehistoric times. The latter seem to have been in possession of the Baltic region, when the Aryans arrived to supplant them. They were of a fairer type than those who occupied the southern regions. The intermingling of many peoples in this region may, indeed, have given birth to the Aryan race; at least the blue eyes and blond features of the Teuton may be an heritage from the Yellow race. But the pure Finn has been crowded from his home, and plays only an insignificant part in the affairs of the modern world. What he has been may be inferred from the monument of his life—the Finnish Epic poem, the *Kalevala*.

9. The Etruscans were non-Aryans. While it has not been proved that they were of Mongolic stock, their place seems to be with the great crowd of people intermediate between the Blacks and the Whites. When the first Latins settled on the banks of the Tiber, the Etruscans occupied not only the opposite bank, but the entire valley of the Po as well. The Gauls robbed them of these latter possessions, and the Romans finally absorbed them. But the genius of the people has left its impress upon the world of letters and of art. Etruscan students claim that standard Italian is the Tuscan dialect. This was the dialect of Dante, Petrarch, and Boccaccio. Then the leading schools of art are in cities once belonging to Etruria. Thence Michael Angelo was called to adorn St. Peter's with chisel and brush. There dwelt Fra Angelico, Leonardo, Correggio, and Raphael. Indeed, it is difficult to find a famous Italian who may not claim Etruscan ancestry. Rome herself was indebted to Etrurian workmen for her great sewers and aqueducts and her magnificent temples. "The internal history of Etruria, however, is written only in the mighty walls of her cities."

10. Legend penetrates the past and makes the Etruscans a great commercial people before the founding of Rome. Their war-ships appeared on the coasts of Egypt before the time of Ramses III. They seem to have been the allies of the Hittites against the most powerful pharaohs. They may have been the vanguard of that great migration of Mongols that gave the Finns to Northern Europe,

the Hittites to Western Asia, and the Turanian population to Chaldea. An interesting hypothesis respecting the dispersion of the Yellow people of this period may here be advanced.

11. History dawns upon the population of Asia in commotion. There seems to have been a scattering of tribes from the Yellow home-land in the Altai region, as if an enormous bomb had been cast into their midst. The pressure of fleeing peoples was felt afar. The Elamites were crowded into Chaldea; the Hittites threatened the borders of Egypt; the Etruscans may have entered Italy; the ancient Chinese appeared on the head-waters of the Hoangho; and the ancestors of the American Indians may have entered upon their long trans-continental migrations. This was some twenty-three centuries before our era. A believer in the European origin of the Aryans would say that this was just when the fore-fathers of the Persians and Hindoos were sweeping down the eastern shores of the Caspian Sea, and that they were the disturbing element. While through the kaleidoscope of history these movements seem instantaneous, they must have been the progress of centuries; for the empire of the Yellows was not of the duration of a bubble.

12. The historian can speak of the reign of the Yellow people in the same sense as the geologist can mention the age of reptiles. There seems to have been a time, just after the supremacy of the Blacks and just before the supremacy of the Whites, when Yellow peoples occupied the garden spots of the world. The American Indian may not yet have

reached his recent home; but the Japanese, the Chinese, the Dravidians of India, the Accadians of Mesopotamia, the Hittites of Western Asia and Southern Europe, the Cushites of Egypt, and the Etruscans formed one continuous "empire" of Yellow people from the Pacific islands to the further shores of the Mediterranean. And they were undoubtedly related; some show this in their physical characteristics; some in their languages; and all, even the Americans, knew how to construct sewers and aqueducts and systems of artificial irrigation. All had a knowledge of bronze, gold, and silver. It may be well first to dispose of those tribes who journeyed eastward after homes, and then return to those who have figured more largely in the world's history.





CHAPTER II.

THE CHINESE.¹

1. THE inhabitants of China are of the Yellow type, built, no doubt, upon a Black foundation. The ethnologist finds there not only the evidence of a remote pigmy or negroid population, but indications of a White element as well. The earliest Chinese records, indeed, show a conflict in progress in the country watered by the Hoangho among the three great races.

2. The Yellow inhabitants of China are represented upon the earliest records as immigrants. They appear at an early date upon the head-waters of the great river of Eastern Asia, fighting their way down into the valley and fertile plains, impelled possibly by the Aryans, who seem to have invaded the Turanian home-land. The Chinese are Turanians. Not only do they possess all the physical characteristics of the Yellow race, but the language itself seems to bear all the marks of an

¹NOTE.—The writer draws many of his facts from the *History of China*, by R. K. Douglass, Boston, 1885, and once for all makes his acknowledgment.

Ural-Altaic origin. These Yellow invaders of China brought with them the culture which their race at that time possessed.

3. The culture of the primitive Chinese has been identified with that of the Turanian population of ancient Chaldea. Everything seems to indicate that this culture "was imported into the country and not arrived at within its borders." Thus these immigrants brought with them a knowledge of agriculture carried on by means of artificial irrigation, just as it was in Babylonia. They brought with them a knowledge, not only of the arts that minister to the wants and comforts of primitive man, but of astronomy and of writing. The oldest forms of many of their characters bear a striking resemblance to the cuneiform symbols used in Chaldea. Chinese tradition attributes the invention of these civilising influences to Emperor Nak-kon-^{Assigned date 2697-2597 B.C.}ti, who is, no doubt, identical with the Susanian deity, Nakhunte.¹ It is probable that the ancient Chinese and the Turanian Chaldeans, leaving their Altai home-land about the same time, bore with them the culture of the race. Nakhunte may have been some renowned chieftain, who had made himself famous in the common fatherland.

4. Society among the ancient Chinese was tribal, though approaching the patriarchal stage. For twelve hundred years there seems to have been continuous wrangling for tribal supremacy. Then there arose an emperor who tried to teach the people "the

¹ Douglass, *Lippincott's Magazine*, vol. xlv., pp. 850-855.

duties of the five relations of society: those of ministers to their sovereigns, of children to their parents, of husband to wife, of brother to brother, and of friend to friend." This was the first celebrated representative of what is known as the Chow Dynasty.

5. Among the Chinese, historical documents are wanting. Tradition, however, points to a period of several centuries when strife and rivalry rent the land. It seems that authority over the various tribes was maintained only by the power of the sword. It was in this long, dark period that Confucius and Mencius lived and strove for reform. Tribe jostled tribe until the struggle for supremacy settled upon three states that had subdued all the others. Then occurred the final conflict and the ultimate victory of the state of Ts'in. The third ruler of this dynasty was the celebrated Che Hwang-te. China had, no doubt, as far as government is concerned, now passed beyond the borders of tribal society.

6. Emperor Che Hwang-te succeeded in subduing all the tribes in China proper. He was able also to hold them together. Thus China passed successively through the stages of loose tribal life and the confederacy to that of a military empire. Historians give him the credit of having abolished feudalism, though true feudalism probably never existed in China. Aryan supremacy in the Altai region had long since ceased, and the Yellow home-land was beginning again to teem with life. The Mongol

GREAT WALL OF CHINA.

Tartars had become powerful neighbours, and were not only ravaging the borders of China, but threatening to overrun the empire. Che Hwang-te then proposed to build an impassable barrier between himself and the Tartar. The Great Wall
214 B.C. was thereupon begun. Though the Emperor died before it was completed, it stands to-day "the most gigantic work of defence ever erected by man." In width it will permit six horsemen to ride abreast upon its crest; in length it stretches away for more than fifteen hundred miles—"an interminable line of massive walls, flanked at intervals by turrets and battlements, carried over the crests of craggy heights, following snake-like all their sinuosities as far as the eye can reach."¹

7. Che Hwang-te, however, made himself notorious by what seems an almost unpardonable act of destruction. He had abolished certain institutions countenanced by both Confucius and Mencius, and his subjects were filled with fear and resentment. Thereupon the Emperor ordered that the whole existing literature, except certain works on medicine, agriculture, and divination, should be burned. This was before the age of the printing-press, when the destruction of a single volume would place beyond recovery the lifework of a great literary man. The decree of the Emperor was obeyed so faithfully that the literary work of centuries has been lost to all time, and "for many years a night of ignorance rested on the country."

¹ Stanford's *Asia*,

8. For eighteen centuries "the empire has been ruled along the lines laid down by Che Hwang-te." There have been invasions and revolutions, but no change of policy. The Mongols under Chingiz Khan conquered and ruled the empire.

A.D. 1644.

Later, the Manchoos, invited to enter China to quell a rebellion, usurped supreme power and ruled at Peking. The dynasty thus formed is styled the T'sing or "Pure" dynasty. About this time the pioneer white man in China, a German Jesuit missionary, took up his residence in Peking. Though K'ang-he, the second emperor of this dynasty, was a pupil of the Jesuit, Russian ambassadors to China returned home because they could not enter the presence of the "Son of Heaven" without prostrating themselves before him.

A.D. 1661.

9. K'ang-he profited by his study under the missionary, however, and lives in modern Chinese history "as a modern ruler, a skilful general, and an able author." Not only did he add to the territory of China, but he strove to elevate the people socially. He appointed commissions of scholars to compile a dictionary of the language, and to edit a comprehensive encyclopædia. For sixty-one years China enjoyed his beneficent reign, but under his immediate successors rebellion was rife. Not only was civil war raging, but the policy of the government was antagonistic to English merchants. The East India Company had by this time reached a degree of power when it was safe to meddle with the political affairs of Eastern peoples. China suffered materially

from this disposition on the part of the company. Internal troubles and external difficulties continued to increase until the opening of the celebrated Opium War.

10. The Opium War reflects greater credit upon the Yellow man than upon the White. It seems to have been caused by the desire of the Chinese emperor to stop the importation of a drug that was ruining his subjects. Upon the expiration of the

A.D. 1834. East India Company's monopoly, the English Government appointed a superintendent of foreign trade at Canton. China at that time did not produce opium in quantities, and her government earnestly requested that the drug should not be imported. The English superintendent, willing to co-operate with the Chinese emperor, after exacting from his countrymen a pledge to cease dealing in the drug, caused more than twenty thousand chests to be burned to ashes. The English Government, however, did not support the action of her superintendent. To force the drug upon the unwilling Chinese, war was declared. China was not acquainted with modern warfare; there could be only one result. City after city fell before the English guns. At last the emperor, wearied by an uneven war, reluctantly withdrew his prohibitory decree. England flooded the unhappy country with opium, and filled her merchants' purses with gold. One result, however, may justify the action of England: it was the opening wedge for Christianity and Western civilisation.

11. During the last fifty years the history of China

has been little more than a struggle to keep out the foreigner. Foreign powers have repeatedly demanded admission to China, and their demands have been as often refused. The result of the Opium War was an aggravation. So obnoxious did the English finally become, that a party of natives boarded the vessel *Arrow*, tore down the British flag, and carried the crew into captivity. England and France immediately united in demanding satisfaction ; but it was not until Canton had been bombarded that the emperor made concessions. Even then the English troops were obliged to enter the Chinese capital before the Treaty of Peking, allowing foreign ministers to reside in that city, was signed. At that time, too, the government was hard pressed by the Tai-ping rebels.

A.D. 1856.

A.D. 1860.

12. The Tai-ping Rebellion was the war in which General C. G. Gordon, of Egyptian fame, won the title of "Chinese Gordon." It arose through an effort to restore the Ming dynasty. The Manchoo rulers at Peking are still regarded as foreigners. The rebellion, therefore, was a popular uprising against the usurping Manchos. It was hastened, perhaps, by the tradition that two hundred years is the natural lifetime of a dynasty. From a small uprising the rebellion grew until the emperor trembled on his throne. Then the government asked a leader of the English, and Major Gordon was sent to the rescue. He took command of the forces, struck a few well-directed blows, and at last took the Tai-ping capital. The war was

1852-1864.

brought to an end, and the present dynasty was firmly established in power.

13. The Chinese Empire to-day consists of eighteen provinces and five principal dependencies. Commencing with the plateaus, where rise the great rivers of Asia, it occupies the basins of those which flow into the Pacific Ocean. In size only the British Empire and Russia exceed it, while in respect to population it takes the foremost rank among the states of the world. The government has become organised so that its dependencies may not fall away like tribes. The emperor, though an absolute monarch, may not ignore laws and traditions recorded in the *Book of Regulations of the T'sing Dynasty*, which acts as a sort of constitution. There are besides several consulting bodies which regulate the power of the sovereign. Recently the army and navy have been remodelled according to modern ideas. Still knowledge gained by Chinese students from more enlightened nations has not been assimilated. The reverence for the ancient and the Chinese has led to an attempt to engraft the new and the progressive upon the old. Failure was inevitable. This fact is illustrated by the recent China-Japan war.

14. The Japanese are usually closely connected with the Chinese. Dwelling in the Orient just across a narrow sea, they are supposed to be cousins of the inhabitants of the mainland. Physically they have many of the markings of the Mongolian, but their language cannot be connected with the Ural-Altaic group.¹ Ethnologically it is inferred that the Jap-

¹ Keane in Stanford's *Asia*, Appendix.

anese are a mixture of several racial elements, the Aryan not excepted. Indeed, they may be Aryan amalgamated with Mongolian stock. Their hair is not uniformly black, but is often of a deep-brown hue. Some children have even flaxen hair, and "in the palaces of the great may be seen complexions as fair and ruddy as those of European families."¹ Their culture is largely borrowed; but, being assimilated, it is adapted to their island life with a genius that indicates a high racial power. In the late war, the giant China proved no match for the dwarf Japan.

15. The China-Japan war had been brewing for many years. The state of affairs in Korea finally was made an excuse for open hostilities. Though recognised as an independent kingdom, Korea was paying an annual tribute to China. The government maintained there by the influence of the overlord, was not only non-progressive, but corrupt. Ten thousand Japanese immigrants resided in Korea. They were progressive, and, together with a strong native party, were clamorous for reform. Their cries at last reached Japan, who joined in the demand for reform in the Korean Government. China resented Japanese interference. Almost simultaneously the two nations despatched troops into the unfortunate kingdom to maintain their respective attitudes toward reform. A collision occurred. Then followed naval engagements, ending in a declaration of war. For years the youth of both lands had been studying abroad; Aug. 1, 1894. the Chinese had tried to imitate more enlightened

¹ Samuel Mossman, *Japan*.

peoples, while the Japanese were using their own reason and judgment in the adaptation of Western methods of warfare to Eastern conditions. Japanese arms were everywhere victorious. The war lasted barely a year. China was humiliated. By the treaty of peace, Korea gained her independence and her reforms, not only, but the great hermit nation was forced to open several of her ports to foreign commerce and manufacturing establishments.

May 8, 1895.

16. Until half a century ago, the Chinese Empire was the monument of Yellow culture. There the race existed unmolested and uninfluenced by surrounding civilisations. There was little to stimulate progress, yet great advancement had been made. The culture vitality of the race seems to have been expended before the Whites came to offer new suggestions. It may be well, therefore, to glance at this culture: first, at the religion; then, at the language and literature.

17. The religion of the Chinese, even, has been subject to change. From an earlier home they brought the worship of Shang-te. In time arose other forms of worship, the principal of which is Taouism. Buddhism and Mohammedanism need be mentioned only as foreign religions: they do not seem to have become naturalised.

18. Shang-te is associated with the oldest traditions of the Chinese. Identified with Shamash of Susiana,¹ it is not improbable that the ancestors of

¹ Lacouperie, *The Academy*, vol. xxx., p. 91.

the Chinese and Turanian Chaldeans worshipped this deity in common in the same primitive home-land.

^{1766-1401, B.C.} In the Shang dynasty this worship seems to have reached an exceptionally high form. There prevailed a belief "in the personal interference of Shang-te in the affairs of man. It was due to him that, as a reward for virtuous and godly living, men were raised to the throne, and contrariwise, his was the avenging hand which drove into obscurity those sovereigns who had deserted the path of rectitude."

19. The most significant temple in the empire is the Temple of Heaven, at Peking, where the highest object of Chinese worship is adored with the purest rites. The emperor, as representative of the empire, alone worships at this sacred shrine, where no trace of idolatry finds a place. Thrice a year, as well as on other special occasions, he proceeds in state to this azure-tiled holy place. The evening before the day of sacrifice, he goes in an elephant carriage, accompanied by his princes and ministers, to the Palace of Fasting, adjoining the temple, and there spends the night in meditation. At dawn of day, he ascends the Altar of Heaven, which consists of three round marble terraces, and is reached by twenty-seven steps. Here he prostrates himself before the tablet of Shang-te, and having presented the sacrifices prescribed in the rituals, he offers up a prayer, in which he humbles himself before the deity, and beseeches him to bestow his blessings on the land.

20. Taouism seems to have been introduced by a foreigner who found his way into China. After ful-

filling his mission, he disappeared. Though he lived at the time of Confucius, about all that is known of his life is that he came and went. For a time he was Keeper of the Archives at the Court of Chow. Here, surrounded by his disciples, he taught a system of philosophy akin to that of the wise men of India. Perhaps he was a follower of Buddha, for Taou, which means "The Way," bears no slight resemblance to the Nirvana of the Hindus. "All things originated from Taou, conform to Taou, and to Taou at last return," is the essence of this belief. But Taouism in time degenerated into magic. Though it now embodies some of the teachings of Confucius, its priests are sought by those who would inquire into the hidden mysteries of nature.

21. The Language of China is a group of dialects, or languages, most of which belong to the isolating type. Instead of being an immature form of speech, however, it seems to be in an advanced stage of phonetic corruption. Many monosyllables are used; and as there are no devices to denote gender, number, case, and tense, or to mark the parts of speech, almost every word has a number of meanings determined only by the tone with which it is uttered. The Pekingese dialect employs four such tones, and the Cantonese eight. It has been suggested, therefore, that the "Isolated Toned Family" is the most fitting name for this group. It is as though the common form *ba*, were pronounced in six ways to denote the different meanings of the words *bad*, *back*, *bag*, *ban*, *bar*, and *bat*.

22. The Chinese brought a knowledge of writing

with them into China. The ancient characters used seem to suggest the cuneiform writing of Turanian Chaldea. There have been several attempts to reform Chinese writing, but an error has been made in supposing that an alphabet can be fixed by law and rendered changeless. Several centuries before our era, a scholar named She Chow ^{827-781, B.C.} was appointed to form a uniform system of writing for the various Chinese states. He invented the large seal characters. A similar attempt was made in the Ts'in dynasty, when the small seal characters were brought into use. These letters have lost their phonetic significance and have become largely ideographic. It is at best a cumbrous system, but is far superior to their earliest form of writing.

23. The Literature of the Chinese is the most important testimonial of their progress. Its history may be said almost to begin with the ^{202 B.C.—} revival of letters under the Han dynasty. ^{A.D. 25.} Just before this, it will be remembered, by royal decree the literature had been destroyed. But under royal favour, volumes that had been condemned began to emerge from their hiding-places. These mere fragments of a rich literature have been carefully preserved, and form the bulk of the nine "Chinese Classics." Such are the *Yih-king* or *Book of Changes*; the *She-king*, or *Book of Odes*; the *Shoo-king*, or *Book of History*; *Le-ke*, or *Book of Rites*, and the *Ch'un ts'ew*, or *Spring and Autumn Annals*; the other four were known as *Lun-yu*, or *Confucian Analects*. Indeed all of them cluster around that scholar.

24. Confucius is usually mentioned as the founder of a religion, but he

“did not profess to be a religious teacher or prophet, or to receive revelations. He confessed that there was a Supreme Being. More than that he did not profess to know. He avoided speculations, and said in one of his maxims: ‘To know what one does know, and not to know what one does not know, is knowledge.’”¹ “His concern was with man as a member of society, and the object of his teaching was to lead him into those paths of rectitude which might best contribute to his own happiness and to the well-being of that community of which he formed a part. Man, he held, was born good, and was endowed with qualities which, when cultivated and improved by watchfulness and self-restraint, might enable him to acquire god-like wisdom, and to become the ‘equal of Heaven!’”

Two centuries later all the real literature of China was destroyed by royal decree. Succeeding emperors have tried in vain to restore it. The nine classics almost alone remain. There have since been periods of historic and philosophic research; there have been “generations of eloquent and brilliant verse writers”; there have been periods when the drama was cultivated; and there have been compilers of voluminous encyclopædias.² Nor is the present period the least important in the literary history of these people. “In countless volumes which have appeared and are appearing from the many publishing centres, we see mirrored the temperament of the people, their excellences, their deficiencies, and their peculiarities.” This is indeed a period of triumph for Chinese letters.

¹ The Chinese editor in Douglass's *History of China*, p. 430.

² One work of 5020 volumes.

25. Reviewing the life of the Chinese, it will be observed that they represent at its height the culture vitality of the Yellow race. For four thousand years, isolated and averse to foreign intercourse, they have developed a culture unbiased by external conditions. They started with ideas common to the Accad, to the Hittite, and possibly to the Etruscan. What they have attained beyond is to the credit of their race. They builded cities, organised government, discovered improved methods of agriculture by artificial irrigation, invented gunpowder and the mariner's compass, discovered the art of printing, created a literature, and established two systems of religion. At last they have proved themselves capable of assuming the culture of the Whites in the adoption of Western military tactics. It is not possible to prophesy what a century may bring forth, even in China.

CHAPTER III.

THE AMERICAN INDIANS.

1. WHEN in the fifteenth and sixteenth centuries European explorers found a new world peopled by a strange race, they called the inhabitants Indians. It was a misnomer, and historians have tried to correct it by prefixing the descriptive term American. Now it is deemed sufficiently definite to call these people simply Americans.

2. The Americans are neither Blacks nor Whites. While some of the Pacific tribes may have a few of the physical characteristics of the Mongolians, the ethnologist is slow to acknowledge that they possess enough marks to justify calling them kindred; and the philologist finds not a single point in favour of grouping their many languages and dialects with the Ural-Altaic family. But there is method in that arbitrary classification that assigns the Americans a place among ancient peoples of the Yellow race. First, they have peopled this continent since the age of glaciers, though their ancestors were immigrants.¹

¹ Brinton, *The American Race*.

Then they are not Whites, though they immediately precede the Whites in the possession of the continent. There seems to be only one place for them, and that is in that great stratum of population intermediate between the Black and the White. Their culture vitality, indeed, would place them there. It remains to inquire whence they came.

3. The Americans are not indigenous to our soil. Though there were no proofs of this, those who believe in the unity of the human race would have to seek a primitive home elsewhere than in this continent. There are those who would bring the ancestors of the American race from Central Asia by the way of Bering Straits. The disturbances in Central Asia twenty-three centuries B.C. may have been an impelling force sufficient to land hosts of people on the western shores of America. But there are other distinguished scholars¹ who would bridge the Atlantic in some remote geological epoch and have tribes of people wandering at will over the plains that connected the Old world and the New. The two theories might be harmonised. Neolithic man may have journeyed across the uplifted bed of the Atlantic, and eventually peopled all that region east of the Rockies, and Mongoloid peoples may have found their way to the western shores. Thus the two extremes of the great Yellow race might meet in Dr. Brinton's "area of characterisation," and mingling, give rise to that anthropologic puzzle known as the American race. In this way the scientist might account for the sturdy warrior and hunter of the North

¹ Dr. D. G. Brinton in particular ; see *The American Race*.

and East ; likewise could he account for a knowledge of metals, of stone architecture, of sculpture, of picture-writing, and of artificial irrigation, known among the Uto-Aztecs not only, but by the ancient Chinese, the Turanian Chaldeans, the Egyptian Cushites, the Asian Hittites, and the European Etruscans. All, it may be inferred, belonged to the same stratum of population, not Black and yet not White.

4. The Americans are recognised as a fairly homogeneous race. Though there are indications of different lines of prehistoric culture ; though there have been Village Indians and Mound-Builders, Cliff-Dwellers, and Aztec civilisations, all is said to be within the culture vitality of the American race. There were tribes living on the continent when it

GROOVED AXE OF SIENITE.

was discovered that could have accomplished anything that the past claims. Indeed there is not such great diversity in culture as some maintain. The latest researches tend to confirm the theory that

there was an "area of characterisation" where the ancestors of the Americans dwelt in a primitive home and laid the foundations of an American culture before dispersing to the extremities of the continent. The most probable centre of dispersion seems to be the great central basin drained by the Mississippi and its tributaries.¹ There dwelt the pre-historic Mound-Builders.

5. The Mound-Builders left remains in several regions in the valley of the Mississippi. Perhaps these remains are most extensive in the river valleys of Ohio. They consist of artificial mounds formed by heaping up the soil. These mounds have the shapes of regular fortifications, and of animals such as serpents and eagles. They are often twenty or thirty feet high. When opened there have been found skeletons, gold and copper ornaments, coarse cloth, pottery, and stone implements. In one mound in Ohio was found a skeleton incased in well-made copper armour, the helmet in the shape of a stag's head being nearly two feet high. It is believed that these people were the ancestors of such Americans as were found later dwelling in stockaded villages.² But these mounds were constructed long enough ago to permit oak trees two or three centuries old to grow upon their surfaces.

6. The Political History of the Americans need occupy but little space. They were here when the Europeans came. There are no records to confirm their legendary history, except in the case of the

¹ Brinton, *The American Race*.

² Allen, *History of Civilisation*.

Uto-Aztecs almost alone. Their history since the advent of the Whites is little less than the story of the extinction of a race. The heroic struggle of some of the bravest of patriots for homes and country is too well known. It is more satisfactory to view these people in the height of their power than to sing their requiem. The record, then, is one of culture history. First it may be well, however, to try to group or classify American peoples.

7. A Classification of the numerous tribes must be more or less arbitrary, the knowledge of their languages being so limited. To group them into confederacies as some have done, leaves many tribes unmentioned. Dr. D. G. Brinton finds a place for every known tribe in one of the following five groups: North Atlantic, North Pacific, Central, South Pacific, and South Atlantic groups.¹ He claims that such a subdivision of the race is justified by anthropologic considerations. To give a fair idea of the culture of the Americans, the Iroquois will be selected from the first group, the Pueblos from the second, the Aztecs and the Mayas from the third, and the Incas from the fourth.

8. The Iroquois Confederacy of five independent tribes was so thoroughly organised that it has been called the Five Nations. It illustrates tribal society in its almost ideal form. Immigrants from beyond the Mississippi, these people pushed their way across the country into Central New York. Here they settled. At first they were only three tribes, the Mo-

¹ *The American Race*. For a list of the principal confederacies, see Morgan, *Ancient Society*.

hawks, the Onondagas, and the Senecas ; but in time the Oneida and Cayuga tribes were formed. All were most thoroughly organised on the gentile system.¹ First there was the gens or organised body of related men and women. Its members dwelt together in a large communal house. It elected its own chieftain and decided all questions of property. In fact it was not unlike a large patriarchal family.² A number of gentes were united into a phratry or brother-

hood. "The Iroquois tribes had a total of thirty-eight gentes, and in four of the tribes a total of eight phratries."

The phratry also had an elected chieftain. Its functions were both social and religious, and its councils decided all questions that affected its various gentes but did not interest the

ORNAMENTAL PIPE OF RED
SANDSTONE.

whole tribe. Every tribe, composed of two or more phratries, was individualised by the possession of a name, of a definite territory, of a separate dialect, and of a distinct form of worship. Its supreme government consisted of a council of chiefs often presided over by a head chief. This council had the right to invest sachems and chiefs elected by the gentes and to depose them. The Iroquois tribes had

¹ Morgan, *Ancient Society*.

² *The American Race*.

not become a nation, though "the confederacy is the nearest analogue of the nation."

9. The Iroquois Confederacy was formed about the middle of the fifteenth century. The Onondaga chief, Hiawatha, summoned the council that formed the league. It met near the site of Syracuse, and there determined to unite the five tribes under one government, every tribe still retaining its own council and remaining independent in all matters pertaining to self-government. The central government was vested in a General Council of Sachems, which was supreme over all matters pertaining exclusively to the confederacy. The council was open to the orators of the people for the discussion of public questions, but it alone decided, the sachems voting by tribes. At last it fell into three distinct bodies: the Civil Council, for declaring war and making peace; the Mourning Council, for raising sachems and investing them with office; and the Religious Council, for the observance of a general religious feast.¹

STEMMED CHIPPED FLINT
ARROW HEAD.

10. The Iroquois represented the highest development of the American north of Mexico. Though in numbers they were never great, they became the

¹ Morgan, *Ancient Society*.

rulers of a vast territory embracing the greater part of New York, Pennsylvania, and Ohio. Physically, their stock is not surpassed by any other people in the world.¹ Intellectually they ranked with the foremost members of the Yellow race. They held women in high respect, they dwelt in villages, lived in large communal houses, cultivated large fields of maize and beans, built excellent canoes, manufactured pottery of superior style and finish, and above all formed a great confederacy with the avowed design to abolish war altogether.²

11. The Pueblos lived in what is now Southwestern United States and Northern Mexico. They deserve mention only because they represent a peculiar development of American culture. It seems that various tribes of different stocks found their way into those arid regions. Wherever they found water in abundance, they settled. Having no protection from the elements, or from wild beasts and enemies, they in time learned to build large communal houses of stone or adobe bricks; or finding a shelving rock hundreds of feet above a stream of water, they would face it with a wall, making one of those remarkable cliff-houses. The Moqui Pueblo of Arizona is perhaps the most interesting. They belong to the Uto-Aztecan stock, and are thus related by language to the Nahuas.³

12. The Nahuas bring us to the enchanted land of

¹ Brinton, *The American Race*.

² *Ibid.*

³ Brinton, *The American Race. Moqui Pueblo Indians of Arizona*, Extra Census Bulletin, 1893.

Mexico. The term embodies such tribes of the Uto-Aztecan stock as spoke dialects of the Nahuatl language. As soon as the Spaniards reached the Mexican coast, they heard of a great civilisation in the interior. They hastened forward to find gold beyond measure. They saw everything by the light of Aladdin's lamp. The historian of to-day has been compelled to remove all the glitter that has gathered about this land, and tell the story of this people according to the facts that have been gathered. There is still enough to astonish the reader.

13. The Nahuas probably came into Mexico from the north, displacing and subjugating an earlier people. Finally the Tezcucan, Tlacopan, and Aztec tribes came into prominence ; and after a season of struggle, a confederacy was formed with the Aztec tribe at its head. This, then, was the empire that the Spaniards conquered. Montezuma, whom Cortez so cruelly put to death, was not an emperor, but a war chief, the head of this confederacy of three tribes, and an Aztec.¹

14. The Aztecs had, however, developed a wonderful barbaric civilisation. They had reached the age of bronze, and worked gold, silver, and copper by founding and smelting, though the majority of their implements were still made of stone. They built cities, and erected buildings and pyramids of hewn stone. They paved their streets, and dug great canals for traffic and convenience.² At the conquest the Spaniards found great ornamental gardens,

¹ Hale, *Story of Mexico*.

² Brinton, *The American Race*.

magazines of weapons and military costumes, and manufactured fabrics of cotton.¹ Their religious ceremonies required the services of priests and priestesses, who cared for the magnificent temples, and offered sacrifices of rabbits, quails, flowers, and often human beings to their god. They also were charged with the education of the children, large buildings being set apart for school purposes. The boys were taught to read from books consisting of a strip of paper about twenty feet long, folded like a screen, the pages being about six inches wide. Hieroglyphic characters were still used, though they had become ideographic and even phonetic. Had not the Spanish priests been too zealous in destroying a literature of whose teachings they knew naught, many chapters of American history might be restored. Yet while we wonder at the culture of the Nahuas, still more astonishing is that of the Mayas.

15. The Maya tribes occupied the greater portion of what is now Central America. They were just passing away when Cortez invaded their country, for their cities were mostly in ruins. Utatlan, however, was a city of Guatemala which the Spaniards compared with Mexico in magnificence. Their culture may be studied from the ruins of two or three localities, such as Copan, Palenque, and Uxmal.

16. Copan was located in modern Honduras. It is called the oldest city in America, for it was a mass of ruins buried in tropical forest when Cortez was in the land. In an irregularly inclosed area, nine hun-

¹ Morgan, *Ancient Society*.

dred by sixteen hundred feet, are the immense ruins of temples and palaces. The inclosing wall is twenty-five feet thick at the base. One end of the inclosure was elevated into a terrace upon which stood four pyramids, one being more than one hundred and twenty feet high. The remainder of the space seems to have been devoted to more sacred purposes. Here were found nearly a score of enormous statues eleven to thirteen feet in height. The sides and backs of the statues and the altars before them were covered with hieroglyphics. "The effect of the monuments, standing as they do in the depths of a tropical forest, silent and solemn, strange in design, excellent in sculpture, rich in ornament, different from the works

STATUE FROM PALENQUE.

of any other people," is truly awful. "Often the imagination is pained in gazing at them."¹

17. At Palenque, in modern Chiapas, the ruins are on a still vaster scale. There are found palaces and temples resting on platforms after the style of the architecture of Persepolis. The walls here are stuccoed; the doorways are ornamented with bas-reliefs; grim and gigantic figures guard the stairways. Upon a pyramid one hundred and twenty feet high rested the "Temple of Three Tablets," so called from its written tablets of stone. Here also is the "Temple of the Cross," furnishing evidence to those who would have the ancient American acquainted with the religion of Christ. But it is all a sealed book and the beholder can only admire and wonder.²

18. Uxmal in Yucatan is of more recent date. The principal ruins here are found on a platform of ground, twelve hundred by seventeen hundred feet. The great structure called the Governor's House was built on a terraced pyramid whose summit measured thirty-six hundred square feet. It is noted for its ornamented doorways, one façade containing over ten thousand feet of sculptured stone.

19. The Mayas are known largely by their extensive ruins. They had attained quite a degree of civilisation, excelling all other Americans in their sculpture and architecture. They wove cotton into fabrics of such delicate texture that the Spaniards mistook them for silks. They built canoes that were sea-worthy, making commercial voyages to Cuba.

¹ Allen, *History of Civilisation*.

² Hale, *Story of Mexico*.

Their calendar was more nearly perfected than that of the Aztecs. They had not only a cycle of twenty years, but one of fifty-two and one of one hundred and sixty years. In addition to their hieroglyphic inscriptions, they wrote many books, some of which have been preserved.¹

20. The Incas, dwelling in the region of modern Peru, were Americans whose culture was of a different type. The environment was quite different from that of any other people, and they simply made the best of it. They lived by agriculture, enriching the soil with guano, watering it by means of extensive systems of irrigation, and working it with spades and hoes of bronze. The llama and the paco were domesticated and kept in large herds. Cotton and hair were spun into cloth. They shaped clay into most useful forms of pottery as well as into images of many natural objects. Gold they gathered in such quantities that, a quarter of a century after the conquest, four hundred million ducats were shipped to Spain. Incarian gold-work became celebrated in two continents for its variety and beauty. The architecture of Peru would not compare with that of Mexico. The building faculty spent itself in the erection of cyclopean walls of huge stones fitted together without mortar. Their houses were made in the same way, several stories high, without pillars arches, or ornamentation. Their social organisation was tribal; but when the Incas conquered a neighbouring tribe, they were wont to remove the subdued people to a strange region where no sentiments of patriotism would tend to foster rebellion.

¹ Hale, *Story of Mexico*.

21. Thus the Americans lived when the conquering race came. The story of nations is only a narration of conquest after conquest. Ordinarily, however, the conqueror and the subdued have dwelt together until they are fused into one people. Not so with the American race. Though conquered, they have not bent the knee to the oppressor. They have chosen rather to suffer annihilation. Their numbers are lessening every year. Soon the race will be known only by the names of their heroes and patriots, their Brandts, their Tecumsehs, their Logans, and their Pontiacs. Even the deeds of these will be recorded by their enemies and their conquerors. These people then will form only one stratum in the racial history of the Western World.

CHAPTER IV.

THE SUMERO-ACCADS—THE HITTITES.

I. THE SUMERO-ACCADS.

1. IN Neolithic times the Yellow race seems to have reigned supreme. From ocean to ocean in both continents the people belonged to this great intermediate type. The Blacks seem to have been absorbed, annihilated, or crowded into the extremities of the southern continent. Though all Neolithic peoples were not contemporaries, time makes their culture appear like a great stratum underlying that of the Whites. When the historical period begins in the various parts of the world, however, the dominion of the Yellows has become greatly reduced.

2. Even in those legendary times immediately preceding the historical, there are rumours of Aryans upon the eastern shores of the Caspian Sea crowding into India, and into that broad stretch of territory east of Mesopotamia. All Europe except Russia was also Aryan, while these same conquerors had crossed the Hellespont and settled Phrygia. The Egyptians were at the height of their power. The

Semites, rising in Arabia, were crowding northward along the Euphrates, and claiming dominion over all that region south of the latitude of the Dead Sea. And on the border line between the White and the Yellow territory, there was a narrow strip, probably extending from the Euphrates westward

MOUND OF ANCIENT UR.

across Northern Africa to the Atlantic, occupied by the mysterious Libyans, the Asiatic branch being the fair-complexioned Amorites, the giants of Canaan.¹

3. In this region, then, when Abraham wandered with his flocks across the Syrian plain, the Yellows occupied a vast region east of the Tigris, Mesopotamia, much of Asia Minor, and Southern Russia. Of these, history recognises two principal groups, the Sumerians and Accads and the Hittites.

4. The Accads were one of several tribes who occupied quite an extended region at the head of the Persian Gulf. The Elamites wandered at their will to the east of the Tigris. Lower Mesopotamia, called also Chaldea, was the home of two tribes speaking different dialects—the Sumers and the Accads.¹ While Sumero-Accads would seem to be a more fitting name for this entire group, the latter part alone is sometimes accepted as including all.

5. The Sumero-Accads were immigrants in the region, though it was still prehistoric times when they came into possession of the land. Whence they came may be reasonably inferred from a study of their culture. Their east was north-east; and their south, south-east, a natural error for a people who have been journeying in a south-westerly direction. Then they introduced pictures of the bear and the wolf, in their hieroglyphic writing, whereas these animals, unknown in Chaldea, were natives of the mountainous regions of the north-east. When it is known, further, that their holy land was far to the north-east,² and that they and the Chinese were kindred, it is evident that their primal home was the Altai region, the home-land of the Yellow race.

¹ Some authorities doubt the existence of two tribes.

² Allen, *History of Civilisation*.

Their epoch in the Mesopotamian region is known as the Turanian Chaldean.

6. Turanian Chaldea is little more than a name for the pre-Semitic culture of Mesopotamia. When history began, these Yellow people were almost absorbed by the White conqueror. The culture foundation that the Semites found to build upon, reminds one of that the Etruscans yielded to the Latins. The Accads had builded cities, using stone and sun-

EXCAVATIONS AT MUGHEIR (UR).

dried bricks. They had introduced systems of artificial irrigation by means of canals. The cuneiform system of writing was of their invention; and they had laid the foundations of astronomy and mathematics. But the most important factor in their civilisation was their religion. About all that we know of their literature is an extensive collection of their sacred writings, prayers, invocations, and texts. These have been collected and read, and show the

religious spirit developed to a remarkable degree.¹ At first only animism, their religion came to be polytheism—the adoration of the heavens and the earth with all the phenomena of nature. Ur of the Chaldees was almost a holy city, because of the importance of its worship. It was the greatest city of Southern Chaldea. Situated upon the gulf coast, its commerce extended to all parts of the East. It must have been the seat of an active intellectual life.²

7. The Accads were finally absorbed by the Semites, who received all this culture as an inheritance. In science and in religion, the Hebrews and the Assyrians owe much to Turanian Chaldea. By the Semitic conquest of Lower Mesopotamia, Yellow territory in Asia Minor became restricted to that occupied by the Hittites.

II. THE HITTITES.

1. The Hittites were long the most mysterious people of antiquity. Though mentioned in classical history and several times in the Scriptures, they had been so completely forgotten that the historian came to regard them almost as a myth. But the archæologist has unearthed the ruins of a great people, and the philologist has read their ancient inscriptions until the Hittites stand out as the rivals of the Egyptians for the control of the ancient world. Regarding these Hittites, three points have been fairly well

¹ Ragozin, *Story of Chaldea*.

² *Ibid.*

settled: they were immigrants, they belonged to the Yellow race, and they ruled over many cities and a vast territory. First, however, as to the land of the Hittites.

2. The "Empire"¹ of the Hittites embraced a portion of modern Russia, and an unlimited region in Asia south of the Caspian Sea. A line running from Babylonia to Zoan on the Nile might mark its uncertain southern boundary, while another drawn from Sinope on the Euxine to the most westerly bend of the Halys River and continued through the peninsula to the Mediterranean would mark its western limits.² Enthusiasts, however, find these people crowding into Mesopotamia before the Assyrians were born and following the lines of travel into Egypt, even occupying the throne of the pharaohs. Nor would they stop here: they find the Hittites in Hebron and founding Jerusalem when Abraham was only a wandering sheik on the Syrian desert.

3. The Racial Place of the Hittites has been a matter of dispute. It seems that there were representatives of two races dwelling together in the Hittite land: one a subject people, the other a ruling one. The subject people may have been Semites who were crowding into the "empire" awaiting the time when they should become powerful enough to claim the land. The ruling element, however, is now

¹ Here, as in other places following, the word "empire" is not used in a technical sense. It is a convenient term to represent a territory occupied by related peoples.

² Taylor, *Nature*, vol. xxxvii.

pronounced non-Semitic. Historians call them beardless, light-red Hittites. They are represented upon their own monuments with the "pigtail," the "almond" eye, and the unmistakable dress of the Turanians. Then their language is pronounced neither Hamitic nor Semitic. Some of their emblems even resemble the oldest-known Chinese characters. Thus have the Hittites been proved to be a Yellow people.¹

4. The Hittite was not a native of Asia Minor. This is manifested by his style of dress, for his costume was adapted to a cold and mountainous region. The boot was tip-tilted and it appears to be as much of a snow-shoe as boot. It resembled the shoe of the Turk of to-day. Then his dress was a short tunic instead of the trailing robe of the Syrian. The head-dress, too, has been identified with that of the Manchoo Tartars.² Further, the hieroglyph used to represent the idea "country" is two or three painted mountains. Little uncertainty, therefore, exists as to the origin of these people.

5. When the Hittites left their mountain home and descended into the river valleys of Western Asia, is only a matter of conjecture. But in the misty dawn of History they were there, a powerful factor in shaping the affairs of the land. Accadian records, Egyptian monuments, and the Hebrew scriptures all testify to their presence. Among the clay tablets, or books, recovered from the ruins of the royal library at Nineveh, are certain Assyrian

¹ Sayce, *The Hittites*.

² Taylor, *Nature*, vol. xxxvii.

Astronomical tablets upon which are recorded events relating to extremely remote periods.¹ Upon these tablets are frequent references to the king of the Hittites plundering Accad, once seizing the throne. Then the prophet Ezekiel² must refer to a period almost as remote when he proclaims the hybrid origin of the city of Jerusalem, crying, "Thy father was an Amorite, and thy mother a Hittite." Next there is a monumental record of Hittite cities on the borders of Egypt, and these people are the reputed founders of the city of Zoan in the valley of the Nile. This was seven years after the founding³ of Hebron, a Hittite city, one of whose citizens, it is said, sold Abraham the cave of Machpelah as a burial-place for Sarah, his wife. Then in two generations the Semite and Hittite became socially so intimate that Esau took two wives from among the despised Yellows.⁴ Not stopping with Asia, the Hittites crowded into Egypt, menacing her most vital institutions, some historians even claiming a Hittite origin for the Hyksos kings. Assuming this to be true, the conquest of Egypt might be styled the First Hamito-Mongol war, in which the Mongols were victorious. The expulsion of the Hyksos would be the Second Hamito-Mongol war; in this the Ham-

Between
2300 and
1600 B.C.

Between
2300 and
1600 B.C.

¹ The *Story of Chaldea* runs these records back to 3800 B.C. and even to 5000 B.C. A recent explorer claims to have found records fixing dates 2500 years earlier still.

² xvi., 3.

³ Num. xiii., 22

⁴ Gen. xxvi., 34.

ites were the victors. Thus would have been begun hostilities that lasted for centuries.¹

6. The "Hittite Empire" may have existed in the time of Abraham; it is not, however, supposed to have been as thoroughly organised as were later governments known as empires. Indeed the Yellow people seem to have had no capacity for organised government. The Hittite invaders probably held a large Asiatic population under military subjection, just as did the Mongols three thousand years later. The southern capitals of Hittitedom were Kadesh and Carchemish. Here lived and reigned such powerful chieftains that they were known as kings. When danger threatened, they were able to command soldiery far and wide. The Dardanians from Troy and possibly the Sardinians, Sicilians, and Etruscans in time of war responded promptly to the summons

of the Hittite king at Kadesh. Such then, seems to have been the condition of Asiatic affairs when Egypt decided upon eastern conquest.

7. About the middle of the seventeenth century B.C., Thothmes I., Pharaoh of Egypt, determined to

XVIIIth Egyptian Dynasty. "wash his heart" by punishing the Asiatics who were menacing the borders of his country. He thereupon began an intermittent warfare that lasted for nearly five centuries. All the events of this period had been forgotten; the Hittites themselves, among the principal actors on this stage, had become a myth. It was only when the records on the walls and the monuments of

¹ See the chapter on the Egyptians.

GREAT HALL OF COLUMNS AT KARNAK (RESTORED).

(Built by Seti I.)

Egypt revealed their secrets, that these pages were restored to the history of the past. Though we find there a story of the Hittites, it was written by their enemies. At Karnak there stood a wonderful structure, called a temple, whose walls were covered with pictures of battles and campaigns. These, interpreted, give a one-sided account of the attempts of the pharaohs to conquer their rivals in power, the Hittites.

8. The Hittites, from their capital at Kadesh had been able to defy the power of Egypt for a century. At last, Thothmes III. determined forever to free his country from their menaces. Upon the walls of Karnak "the outlines of thirteen campaigns are sketched; the lines of march, the rivers crossed, the cities stormed, the peoples subdued, the booty taken, and the tributes imposed in silver, gold, weapons, horses, wine, corn, spices, are all set forth in picturesque detail.¹ Though Thothmes began his campaigns with the greatest assurance of success; he found the King of Kadesh prepared. Troops had been gathered "from the waters of Egypt to the river land of Mesopotamia." Phœnicia and Cyprus even sent their quotas of warriors. The two armies met at Megiddo near Mt. Carmel, probably the entrance of the caravan route leading through Phœnicia to Asia Minor. The Hittites were in that city when Pharaoh's hosts arrived. "Keep yourselves ready, look to your arms, for early in the morning we shall meet this miserable army in battle," were the orders of Thothmes.² In the morning a ter-

Between
1600 and
1400 B.C.

¹ Wright, *Empire of the Hittites*.

² *Ibid.*

rible battle ensued before the city. The Hittites may have been defeated, but Megiddo, though besieged, was never taken ; for it had "the might of a thousand cities." Finally Pharaoh "graciously pardoned the foreign princes." From the Hittite standpoint, this campaign was evidently a failure for the enemy, though the Egyptians boast of an enormous booty, including quantities of gold and nearly a thousand war chariots. Thus ended the Third Hamito-Mongol War.

Between
1600 and
1400 B.C.

9. Other pharaohs renewed the war. One Saplal reigned at Kadesh when Ramses I. sat upon the Egyptian throne. He seems to have been powerful enough to exact from the Egyptians a treaty of peace, offensive and defensive. This agreement virtually lasted until the time of Seti I. who raised an army and marched into Asia to punish the nomadic tribes for plundering the border cities of his land. This was the beginning of the Fourth Hamito-Mongol War. The Hittites, taken by surprise, while engaged in their ordinary pursuits, were set upon by the Egyptians and were, of course, terribly punished. Though Mautenar, the Hittite king, and Seti, the Egyptian, agreed henceforth to be friends and allies, the bards of Egypt could sing :

Between
1400 and
1200 B.C.

XIXth
Egyptian
Dynasty.

"Pharaoh is a jackal, which rushes leaping through the Hittite land ; he is a grim lion exploring the hidden ways of all regions ; he is a powerful bull with a pair of sharpened horns. He has struck down the Asiatics ; he has thrown to the ground the Kheta (Hittites) ; he has slain their princes ; he has passed among them as a flame of fire ; he has brought them to naught." ¹

Between
1400 and
1200 B.C.

¹ Rawlinson, *Story of Egypt*.

10. Khitasir soon succeeded to the throne of Kadesh, and Ramses II., the Pharaoh of the Oppression, reigned in Egypt. The Hittite king at once began preparations for the Fifth Hamito-Mongol War. The summons was issued for troops. It was heard upon the banks of the Tigris, and upon the islands of the Ægean; and immediately band after band of warriors were upon the march for Kadesh. The Egyptian poet, Pentaur, says: "They left us no people on the road whom they did not bring with them. They covered mountains and valleys like grasshoppers without number. No such multitude had ever been seen before."¹ Ramses, hearing of these great preparations, determined to carry the war into the enemy's country rather than suffer an invasion. He assembled his army, and "as he marched towards the land of the Hittites, the whole earth trembled."² The greatest event of this campaign was the battle of Kadesh, fought near the Hittite capital.

11. Khitasir at first tried to draw the invading army into an ambush. But failing in this, he came out boldly to meet the foe. His troops were "marshalled in exact and orderly array, the Hittite chariots in front with their lines carefully dressed, and the auxiliaries and irregulars on the flanks and rear." He attacked in person the "Brigade of Ra." His assault was irresistible. The Egyptian army, foot and horse, gave way. The proud brigade of the proud pharaoh was almost annihilated. Ramses endeavoured to bring his reserve to the rescue, but was met by the enemy.

¹ Wright, *Empire of the Hittites*.

² *Ibid.*

For an instant all was uncertain. Then the chariot of Pharaoh broke through the Hittite line, and Ramses alone found himself in the midst of the Hittite host. Here Pentaur, the poet, bursts forth in true Homeric style, celebrating the prowess of Ramses single-handed against the foe.

12. "Then the King arose like his father Month: he grasped his weapon, and put on his armour, just like Baal in his time. And the noble pair of horses which carried Pharaoh, and whose name was 'Victory in Thebes,' they were from the Court of King Ramses Miamun. When the King had quickened his course he rushed into the midst of the hostile hosts of Kheta [Hittites] all alone, no other was with him. When Pharaoh had done this he looked behind him, and found himself surrounded by 2500 pairs of horses of the king of the miserable Kheta, and by all the numerous people that were with him. . . . And there were three men in each chariot, and they were all gathered together. And not one of my princes, not one of my captains of the chariot, not one of my chief men, not one of my knights was there. My warriors and my chariots had abandoned me, not one of them was there to take part in the battle."¹

13. Thus alone, Ramses, addressing a brief prayer to the god Amon, rushed into the midst of the hostile hosts. In the words of the poet he boasts:

"I the king flung them down head over heels one after another into the water of the Orontes. I subdued all the people, and yet I was alone, for my warriors and my charioteers had left me in the lurch. None of them stood by me. Then the king of the Hittites raised his hands to pray before me."

The uneven struggle continued.

"Six times he charged the unclean wretches who did not acknowledge his god. He killed them: none escaped. 'The king returned in victory and strength, and with his own right hand he had smitten hundreds of thousands to the earth.'"²

¹ Wright.

² *Ibid.*

14. Truly interpreted, this poetical account of the prowess of Ramses means that he became separated from his troops and surrounded by the enemy. Then he defended himself heroically until his forces could beat off the foe and come to his rescue. No doubt the first day's battle ended in a partial victory for the invaders. Upon the next day the battle was renewed. It is impossible, however, to award either party the palm of victory. Kadesh was not taken, and Ramses was content to form a humiliating treaty of peace with the "GREAT king of the Hittites."

15. The Treaty of Kadesh closed hostilities. Within a few years the two nations assumed almost brotherly relations, Khitasir and Ramses agreeing to have only mutual friends and mutual enemies. Finally Ramses begged Khitasir's daughter in marriage, and made her his sole legitimate queen. Thereafter the Egyptians meddled little with Asiatic affairs, becoming simply an African power. On the other hand, the Hittites became the great power of Asia. But soon another people appeared to claim inheritance of the same land. They were Semites of the stock of Abraham.

16. God had promised Abraham that his seed should possess the land of the Hittites,¹ even all the land "from the river of Egypt unto the great river, the river Euphrates." Again appearing unto Moses in the burning bush at Horeb, the promise was renewed. The Israelites were now about ready to depart from Egypt. Mineptah, son of Ramses II., is the acknowledged "Pharaoh of the Exodus."

¹ Gen. xv., 18-20.

From his oppression, the Israelites had fled into Asia. Though they had the promise of God to give them "all the land of the Hittites,"¹ it was to be given them little by little. Indeed, the Hittites, with their horses and chariots, opposed the invaders at every step. Sometimes the latter were content to dwell quietly side by side with the older possessors of the land, intermarrying, and virtually forming a hybrid people. The culture and even the religion of the Hittites often supplanted that of the invader, to the great displeasure of God. In the time of King David, the relations of these two peoples had become so intimate that the armies of Israel were commanded by Hittite officers. Then the widow of Uriah the Hittite became the wife of David, the mother of Solomon, an ancestress of Christ.² Solomon, in turn, not only married Hittite wives, but supplied his northern neighbours with horses and chariots imported from Egypt.

Between
1200 and
1000 B.C.

17. Even at this time and later, the power of these fierce Turanians was feared by the Israelites. When Ben-hadad, the King of Syria, besieged the city of Samaria, the King of Israel was powerless. To such extremities of hunger were the Samaritans reduced that they ate their own children. One morning there was heard in the Syrian camp a great commotion.

Between
850 and
800 B.C.

"For the Lord hath made the hosts of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host: and they said one to another, Lo the king of Israel hath hired

¹ Joshua i., 4.

² 1 Samuel xxvi., 6; 2 Samuel xi.

against us the kings of the Hittites, and the kings of the Egyptians, to come upon us. Wherefore they arose and fled in the twilight, and left their tents and their horses and their asses, even the camp as it was and fled for their lives.”¹

Such was the terror caused by Hittite arms. But while Hittitedom on the west was comparatively free from Egyptian invasion, on the east it was subject to the encroachment of a power destined to destroy it altogether.

18. Carchemish, on the Euphrates, was a city still more important than Kadesh. Situated in the northern part of the empire, removed from invaders, it flourished. It was one of the Hittite capitals; or rather, here ruled a chieftain, or king, as powerful as the one who reigned at Kadesh. The city was at the junction of two commercial high-roads, extending on the one hand to Egypt, and on the other to Babylon. It was a wealthy city as well as a “holy city,” and may have been the principal capital. The king of Carchemish was often styled the king of the Hittites, and in the course of time seems to have come to exercise a certain supremacy over all Hittite people.²

19. It is supposed that the Semites came into power in Chaldea under Sargon I. of Accad, and that country, naturally weak, seems at that time to have been on the defensive against the surrounding Turanians. It is, indeed, recorded that “the king of the land of the Khatti [Hittites] attacked the country and took possession of the throne.” For many centuries a border warfare

Between
5000 and
3800 B.C.

¹ 2 Kings vii., 6, 7.

² Ragozin, *Story of Assyria*.

must have continued, the Semites gaining in strength and encroaching upon the territory of the Hittites. Chaldea merged into Assyria, and the latter became strong enough to carry war into foreign parts. Then it was that the Assyrians led armies into the mountains of the North, feeling their way. By the time of Shalmaneser I., the Assyrians had planted the city of Kalah almost within Hittite territory. But the first great Assyrian oppressor of the Hittites was Tiglath-pileser I., nearly two centuries later.

Between
2300 and
1300 B.C.

1300 B.C.

1120 B.C.

20. One of the oldest Assyrian texts of any length states that in the first five years of his reign Tiglath-pileser conquered forty-two countries. The Hittites were of course the greatest sufferers. On one expedition, he boasts he took the city of Carchemish and six other Hittite cities of distinction. But the Hittites remained capable of an heroic defence; for after the death of Tiglath-pileser, they not only held their own boundaries but maintained a degree of intimacy that permitted inter-marriage. Indeed the downfall of the Hittites may be attributed almost as much to gradual Semitisation as to conquest. The inscriptions show the gradual encroachment of Semitic culture. The old hieroglyphic writing gave place to the cuneiform system, and even the art became modified so as to resemble that of Assyria.

Between
1150 and
900 B.C.

21. The yoke of Assyria never rested easily on the necks of the Hittites. Assur-natsir-pal found it necessary to go into their country with an army to

collect the tribute. His successor, Shalmaneser II., was compelled to make thirty campaigns into the

North usually to collect the tribute.
Between 900 and 725 B.C. Every year the same cities had to be re-captured before the customary tribute

was paid. For one hundred and forty years the

717 B.C. fight for freedom and for existence continued. At last their doom was read by

Sargon, the Assyrian. He recorded it in the following words:

“ In the fifth year of my reign, Pisiri of Carchemish sinned against the great gods, and sent against Mita, the Moschian, messages hostile to Assyria. He took hostages. I lifted my hands to Assur, my lord. I made him leave the town. I sent away the holy vases out of his dwelling. I made them throw him into chains of iron. I took away the gold and silver, and treasures of his palace. The Carchemish rebels who were with him, and their properties, I transplanted to Assyria. I took among them fifty cars, two hundred riders, three thousand men on foot, and I augmented the part of my kingdom. I made the Assyrians to dwell in Carchemish, and I placed them under the domination of Assur, my lord.”¹

The Hittite “ empire ” came to an end. Many of the people were transplanted into strange communities, just as the Jews were carried into Babylonian captivity. Still enough were left in Asia Minor to make a lasting impression on the populace. A study of faces in Cappadocia and even in Palestine does not fail to detect the lineal descendants of the ancient Hittites. The speech of Lycaonia on one occasion heard by Paul and Barnabas has been pronounced Hittite. It is possible that remnants of certain Hittite tribes fled to the mountainous re-

¹ Quoted by Wright, *Empire of the Hittites*.

gions of Lake Van; for the Vannic language is believed to belong to the same family as that of the ancient inhabitants of Carchemish.¹

HITTITE INSCRIPTION.

22. In Culture the Hittites stood in the front rank of ancient peoples. Indeed they may have been sons of Tubalcain, "an instructor of every artificer

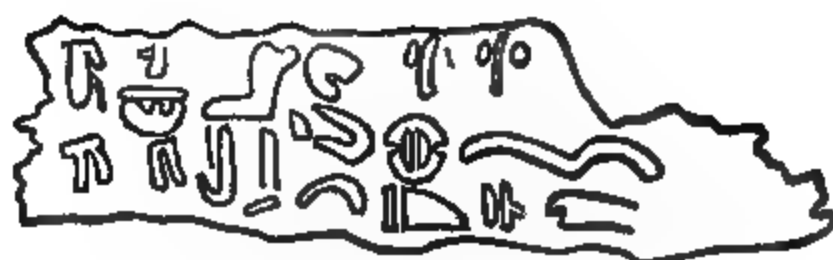
¹ Sayce, *The Hittites*

in brass and iron.”¹ They gave the world a system of standard weights, the mina of Carchemish continuing many generations to be the standard weight throughout Asia Minor. They were thoroughly acquainted with the value of gold and silver, using them in business. In the bargain between the Abrahamites and the Hittite—one of the earliest money transactions on record—silver was used as a standard of value, balances for weighing it, and a regular form of sale and conveyancing was recognised.² At Megiddo the king of the Hittites went to battle in a gold-plated chariot. And further, the booty taken from this country was rich in gold, silver, precious stones, manufactures, and works of art. They were no doubt as highly civilised as any people of their time, excelling the Egyptians in social organisation.

23. Society among the Hittites was still tribal. The empire was such only in name. The confederacy even did not exist. The king of the Hittites was ruler of just so many people—Turanian, Semite, and Aryan—as he was able to hold in awe of his military power. Indeed if these people had genius for organisation, it spent itself in gathering and disciplining an army. Khitasir, the Hittite king, appears on the walls at Karnak surrounded by his officers and servants. His warriors, divided into foot-soldiers and fighters in chariots, were led into battle by commanders of the charioteer men, by generals, and by captains of the foreigners. The nucleus of the army, formed of native Hittites, eight thousand strong, stood in the

¹ Gen. iv., 20–22, and *Story of Chaldea*.

² Gen. xxiii., 13–18.



HITTITE ROCK-SCULPTURE AT IBRIZ IN CILICIA, REPRESENTING A HITTITE GOD.

foremost rank, while nine thousand others followed their king. Scarcely another example of such discipline can be found in ancient history.¹

24. The Religion of the Hittites was that common to all Turanians of this region. It resembled that of Babylonia, which had its foundation in the worship of Turanian Chaldea. Indeed the Semites of Western Asia borrowed largely from the Turanians. To these Yellow people may be attributed the origin of the Phœnician Astarte, the Ephesian Artemis, and the Greek Aphrodite. The Hittite Atargatis was the Babylonian Nana and the Canaanitish Ashtoreth; the Hittite Sutekh was the Sun-god of Babylon and the Baal of Caanan.² Carchemish, Kadesh, and later Mabog were "holy cities," every one having its temple for worship. This resembled the Jewish temple of a later date. "On entering the temple the visitor saw on his left the Sun-god, but no image, since the Sun and Moon alone of the gods had no images dedicated to them."³ The war-god Sutekh played a very important figure in Hittite worship, almost every city having a local deity by that name. But the worship of Atargatis at Carchemish was the most celebrated. One of her temples was attended by six thousand priestesses, robed in Hittite garments and armed with axes and swords. "The dances they performed with shield and bow, in honour of the goddess of war and love, gave rise to the myths which saw in them women warriors"—the Amazons of the Greeks.

25. The Hittites, then, deserve a prominent place among civilised peoples of ancient times. Excelling

¹ Wright.

² *Ibid.*

³ Sayce, *The Hittites*.

in the working of metal, they gave the world many useful inventions, such as the chariot and the helmet. Nor were they less cultured than their neighbours, for they invented a system of writing, and carried art far beyond its rudiments. Hittite writing is preserved in many inscriptions found in Western Asia. One of the best preserved specimens, however, is on the walls of the temple of Karnak, where Ramses II. caused the terms of a treaty of peace to be recorded not only in the language of the Hittites but with their characters. Though originating in hieroglyphic or picture-writing, there are indications that these strange characters had come to have phonetic values. Certain it is that the system originated long before these people became proficient in the arts of warfare, for though the chariot and the horse were common seventeen centuries B.C., they do not appear among Hittite hieroglyphics.¹ After the rise of Assyria, the cuneiform alphabet was adopted, yet it was found necessary often to write the inscriptions with both styles of letter. Almost alone among ancient peoples, the Hittites were accustomed to emboss upon thin metallic plates. Their inscriptions, no doubt modelled after embossment, are in raised characters; whereas even those of Greece and Rome are cut into the surface of the stone. But the key to the Hittite tongue has been lost, and all the records of this great people mutely await an interpreter.

26. Hittite Art was somewhat crude. Hybrid monsters of all sorts were chiselled from the stone. Huge winged bulls guarded the entrances to their

¹ Taylor, *Nature*, vol. xxxvii.

palaces, while reliefs, sculptured on slabs, were arranged side by side within. The palaces themselves resembled the royal edifices on the banks of the Tigris and Euphrates,¹ though the Assyrians might have been the imitators. Indeed the influence of the Hittites was widely felt, for it is declared that their art was the source of well marked elements in that of primitive Greece.² In glyptic art their engravers were not inferior to their successors at Nineveh. Seals made of precious stones, seal impressions in terra-cotta, and cylinders, indicate a comparatively high degree of art. They may have been the teachers of all other ancient peoples.

27. The record of the Hittites is an admirable one. After exerting a controlling influence upon Asiatic affairs for two or three thousand years, they were forced to yield to a superior race. They had been, no doubt, instrumental to their own downfall, by encouraging Semites to settle in their midst. Abraham experienced a most friendly reception, when he sought among them a burial-place for his beloved Sarah. The foreign element thus kindly harboured, finally arose and crushed the benefactor. Then Yellow civilisation in Western Asia for a season gave place to White. But the older race was not dead ; for a few centuries later, new swarms arrived from the homeland to claim the inheritance of their ancient kindred. The Huns, the Mongols, and the Turks were of the same race, and next deserve attention.

¹ Babelon, *Oriental Antiquities*.

² Wright, *Empire of the Hittites*.

CHAPTER V.

THE LAST OF THE YELLOW RACES.

1. **THE Hittites were conquered. For a time the Yellow race disappeared from the pages of history. The age of the Whites came. The Hamites wasted their strength in conflict with a preceding race. The Semites, accepting the world as their inheritance, ruled over the land from the Indus to the Nile. The Aryans appeared to dispute dominion with the Semites. The Persians soon ruled over all that Babylonia once possessed. Alexander the Great in turn united this territory to Greece. The Romans added to this Western Europe, and ruled the world. Egypt, Assyria, Babylonia, Persia, Greece, passed away. Rome, even, was in a state of decay—when lo! a new swarm of Yellow people clouded the eastern horizon. Then it swept over the land, carrying destruction and death wherever it went.**

2. **In the second or third century of our era, the last wave of Yellow people to leave the homeland began to spread in circlets, and then to sweep away in deluges, submerging all the land. In a few centuries they had given a new government to China**

and to India; they ruled all Western Asia, except Arabia; they gave Egypt a line of rulers; they compelled the Russian princes to creep into the presence of the Great Khan, and lay their tribute at his feet; they met the armies of the Christian world in the German mountains, and hurled them back upon their terror-stricken homes; they demanded the keys of Rome, and would not be denied; they even felt the breath of the Atlantic fan their cheeks before their onward rush was checked. Thus the Huns, the Avars, the Magyars, the Mongols, and the Turks became an element in Western civilisation.

3. The Huns were Yellows of the Mongol type. They originated in the mountains of Central Asia, and for a time were satisfied to plunder and oppress their immediate neighbours. Finally rumours reached the West that hundreds of thousands of these people were crossing the steppes of Russia, plundering, and burning, and killing. The frightened people of Europe were filled with forebodings. They pictured the Huns as hideous and bloodthirsty beings, bent only on destroying; whereas they were hardy and ambitious warriors, determined to find new homes for themselves and families. In the last year of the fourth century of our era they had driven the Goths out of their ancient homes north of the Danube. Contented for a time, they dwelt in that region, resting from their wanderings. Soon, however, the celebrated leader Attila came into power. Under his reckless command, they moved forward. Terrible in name, and impetuous in attack,

A.D. 445.

they seemed irresistible. No single army could withstand them. At last the Romans, the West-Goths, and the Franks brought their forces together on the plains of France. The battle of Chalons was fought, and Attila and his Huns, defeated and checked, turned backward. For a couple of years they plundered Italy, and harassed Rome. Then Attila died, and his people, soon severed by discord and wars, found new alliances. Some of them may have formed the nucleus of the Avár kingdom of the following century.¹

A.D. 451.

A.D. 453.

4. The Avars followed closely at the rear of the Huns. In the sixth century they occupied almost the same territory north of the Danube formerly possessed by the Huns. From this region they raided the Slavs on the north, and the Romans on the south. Crossing the Danube in large numbers, they moved rapidly toward Rome, terrifying the population, and returning with a wealth of booty. The greatest effect that they produced was in changing the map of Europe. To escape their ravages, tribe after tribe of Slavs and Teutons migrated, seeking homes in Italy, France, and Spain.²

5. The Magyars closely followed the Avars into Europe. They settled in what is modern Hungary, and in the last years of the ninth century began to count as a power in European affairs. After the manner of Tartars, they raided the surrounding

¹ Bradley, *Story of the Goths*; Freeman, *Historical Geography of Europe*.

² *Ibid.*

country, Italy being the first to suffer. The wealthy cities of Milan, Pavia, and Brescia were plundered, and thousands of Italians were slain. Germany also was open to incursions; but the Germans, following the invaders back to their strongholds, often punished them severely. At Presbury, thus, a terrible battle was fought. "The sun rose and set three times over the heads of the fighting armies." Then the Germans were sent flying back to their homes, and the Magyars returned to their plundering.

6. These Magyars at last became known as Hungarians. Under King Stephen they were converted to Christianity, and ceased their barbarous warfare. Then they became a portion of the Austria-Hungarian empire; and when the Turks attempted to extend their empire over Europe, the Hungarians were among the most fearless defenders of Christian soil. At present, while recognising their Yellow origin, they differ little, ethnologically, from the surrounding Aryans, with whom they have freely mingled.¹

7. In the meantime the map of Asia was suffering many a change. Mohammed had been born. He had risen to power, and had passed to his reward. His wild and fanatic Arab worshippers had entered upon the era of conquest. Western Asia, Egypt, Northern Africa, and Spain had accepted the new religion. Thus the Semitic Arab—the Saracen—ruled as large a territory as Alexander the Great had united under one sway. But the Yellow race had not become extinct. The parent hive was only

¹ Vambéry, *Story of Hungary*.

preparing for another swarming season. Then in quick succession the Turks and the Mongols swept over the face of the Old World, changing the maps of Africa, Asia, and Europe.

8. The Turks appeared in the sixth century of our era,¹ but it was a long time before they came into prominence even in Asia. After leaving the Altai region, they wandered into Turkestan, seeking pasturage for their flocks. Among the numerous peoples thus wandering about, was a family of four brothers, sons of one Seljuk. Increasing in power and possessions, they sought new homes, from time to time, working toward the south and west. Thus the Seljuk Turks started on their season of conquest. By the close of the eleventh century, they had entered Baghdad, the Saracen capital, and had caused their leader to be proclaimed "Prince of Princes." The second ruler of this dynasty embraced the Mohammedan faith, the third captured Jerusalem.² They had finally become sovereigns of all the land once ruled by Persian and Arab from the sources of the Oxus to the banks of the Nile, and from the Christian holy city to the Euxine. Thus, indeed, the ancient Hittite empire was almost restored. The Yellow people have been masters of portions of this region ever since; but their civilisation has been erected upon foundations laid by superior peoples—the Semitic and Aryan Whites. It remains, then, only to trace their political history down to the period when they enter upon their decline, remembering that the infusion of White

A.D. 1076.

¹ Lane-Poole, *Story of Turkey*. ² Gilman, *Story of the Saracens*.

blood into their veins has greatly increased their culture-vitality.

9. The Seljuk Turks furnish one great ruler among the princes of the world; for such must

Saladin be regarded. It was Saladin who
A.D. 1137-1193.

met the kings of England, France, and Germany at the head of the Third Crusade. It was this Saladin who not only defeated the ends of their enterprise, but proved himself equal in prowess and

in courtesy to the proud Norman, Cœur
A.D. 1193.

de Lion. Dying, "he left a record as an intelligent sovereign, even his enemies attributing to him the noblest qualities of courage, moderation, greatness of soul, and justice, while for centuries evidences of his wise administration remained in the form of fortresses, dykes, and canals that he built."¹

But the empire of the Seljuks, even before his

death, had become divided into four parts
A.D. 1164.

—an easy prey to the approaching conquerors, the Mongols.

10. The Mongols were herdsmen wandering from the East. Occupying region after region, until each became overcharged with population, great hordes would mount their horses, and sweep like the wind over the country far and near. Thus the Huns, the Avars, the Cumans, the Patzinaks, and the Chazars—all Mongols—had found their way into Europe. Thus the greater Tartars invaded Turkish territory. Their conquest was often only momentary. They had no genius for government. Whom they conquered they held subject through fear. They formed, in fact, a military empire.

¹ Gilman, *Story of the Saracens*.

11. The Tartars originated near the homeland of the Yellow race. In that rough country north of the Chinese wall, a child was born who astrologers declared should rule the world. Forty years were spent in building up the power of his tribe; then, at a meeting of subject khans, he was proclaimed "Chingiz" Khan, or Greatest of Khans. Then he scaled the Great Wall to the south, entered China, and soon ruled in Peking, laying the foundations of the Yuen dynasty, which lasted nearly a century. Next he led his fierce warriors into Western Asia. Tribe after tribe was conquered; nation after nation succumbed. The Seljuk Turks even could not withstand his onsets, but were crowded to the south-west. A branch of his wild army climbed the Caucasus Mountains, and debouched upon the Russian steppes. Rushing through the peoples of kindred origin, they met and almost annihilated the chivalry of Russia. Alexander the Great was a renowned conqueror, but "when Chingiz Khan died, he left to be divided among his four sons the largest empire that ever existed."¹

A.D. 1162-1227.

A.D. 1280-1368.

A.D. 1227.

12. The sons and grandsons of Chingiz Khan were likewise conquerors. Hulagu, a grandson, became first Sultan of Persia, overthrowing the terrible Assassins, and taking Baghdad. But the Turks soon expelled the Tartars from Lesser Asia. Then the whole Mongol power was centred upon the complete subjugation of Russia. Five hundred thousand horsemen, under the command of Batui, entered Europe.

A.D. 1258.

A.D. 1224.

¹ Rambaud, *History of Russia*, Lang translation.

“If you want peace,” said the Tartars, “give us a tenth of your goods.” “When we are dead,” replied the Russian princes, “you can have the whole.”¹ Bolgary was captured; Moscow was burned; Kief, “the mother of Russian cities,” was sacked. Soon all Russia except Novgorod and the north-west country was under the Mongol yoke. Spurred on by success, Batui next invaded Hungary, but he was suddenly turned back by the death of the second Mongol emperor.

13. At last the Tartars began to erect where they had torn down. Cities were rebuilt and adorned. An “empire,” extending from the Ural Mountains and the Caspian Sea to the mouth of the Danube River, was formed. This was called the Golden Horde, and for a long time was subject to the Great Khan in the far East. The subject people, while free to worship and to live as they chose, were subject to a burdensome tribute. The proud Russian princes were held responsible for its collection. Often they were ordered in person to carry it to the capital of the Golden Horde, thence, it might be, to bear it across the Siberian desert to the Great Khan. The way was long and strewn with the bleaching bones of prince and peasant who had perished along the route. Perhaps when the realm of the Great Khan was reached, the princes, if they did not lose their heads, were forced to lick up the drops that fell from his drinking-cup. Life indeed was a burden under Mongol rule.

14. After a time this settled style of living had a

¹ Rambaud, *History of Russia*.

civilising effect upon even the Tartars. They embraced the Mohammedan religion ; they formed marriages with other races ; and they began to lose their fierceness. They had given A.D. 1272. China a dynasty of emperors ; they had ruled Asia Minor ; they had furnished India with Great Moguls ; they had terrorised Europe and ruled Russia. But civilisation made them effeminate. Finally Ivan the Great dared refuse tribute and put the messengers of the Khan of the Golden Horde to death. The Tartars immediatly took the field, but by a happy accident their army was seized by a panic, fleeing to their homes. Their yoke was at last A.D. 1480. broken. Soon the map of Russia showed several centres of Tartar power under such names as Khanate of Kazan and Khanate of Crimea. Gradually then, Russia and Siberia were reclaimed to Aryan rule. So long as the Tartar was content to live a nomadic life, he could rule the world ; when, however, he sought to vie with the White in the finer arts of a settled, cultured existence, he proved unequal to the task. His culture-vitality quickly reached its limits. Quite an element in Russian population to-day is of Mongolian extraction. This fact alone will explain why the eyes of pity are bent upon a servile people. They have not racial energy sufficient to demand a Magna Charta. They do not realise their condition, nor could they rise above it. A few heroes there may be, but so long as they cannot rouse the people to rise and demand redress, reform is impossible.

15. The Seljuk Turks occupied Western Asia

when the Tartar invasion occurred. As the Mongols swept over Asia, the territory was contested step by step. One day, near the middle of the thirteenth century, the Seljuk Sultan of Iconium was hard beset by a Mongol host near Angora. It happened just at this time that a band of Turks, whom the Tartars had dislodged from their old camping ground in Khorasan, were journeying across the country. Unexpectedly they came upon the battling armies. With a warrior's sympathy for the weaker side, the commander "led his four hundred riders into the fray and won the day" for the Seljuks.

Othman
ruled A. D.
1288-1326. Thus the Ottoman Turks rose upon the horizon of history. This leader's name was Ertoghrul. His son was Othman, the founder of the dynasty that still rules the Ottoman Empire.

16. The Ottomans were at once given a province on the northern Turkish frontier. Crowding the Mongols out of Asia Minor, they found themselves face to face with the Greeks of the Eastern Roman Empire. The Seljuk dynasty came to an end, leaving the Ottoman a free lance in Asia. Then the Emperor at Constantinople was startled by seeing one after another of his Asiatic cities in flames.

A.D. 1330. The population of Nicæa at last were permitted to emigrate, leaving their city to the Turks. The Ottoman ruled alone in Northwestern Asia.¹

17. The Turks now began to reform their army. The old tribal method of fighting in clans was discarded. A standing army, the first known to history,

¹ Lane-Poole, *Story of Turkey*.

was organised on a pay basis. Then the Janissaries, an almost invincible body of troops, was formed by enrolling annually a thousand stalwart white boys, sons of Christians captured in battle. These children were early instructed in Mohammedanism and fought for their religion with the zeal of born Moslems. The rule of the Ottoman was wise and just ; he protected his subjects from all oppression. The Greek, on the other hand, purchased peace by selling whole towns and provinces into Turkish bondage. The Ottoman sought and gained the love of his people. The Greek forgot his religious teachings and lost the respect of all Christians. At this point the Turk was ready to enter Europe.

18. The second Ottoman Emperor lived to see "his horse-tails flying on the western shores of the Hellespont." The third led the Moslem armies as far as the Danube, and shut the Emperor of Constantinople within the imperial city. The third was invested with the title of Sultan by the Mohammedan Khalif of Cairo. This was Bāyezīd, who met and defeated a league of the Latin Christians and very nearly executed his threat to stable his charger at the altar of St. Peter's at Rome. But Tīmūr the Tartar was ravaging the East, and the Sultan was forced to return to Asia.

19. Tamerlane was born near Samarkand. His early life was similar to that of other leaders of his race who became great conquerors. At first a petty chieftain, he was nearly seventy years of age before he was strong enough to carry his arms into the West. His rav-

A.D. 1326-
1360.

1360-1389.

1389-1403.

Born 1333.
Died 1405.

ages finally recalled the Ottoman Sultan from a siege of Constantinople. Tamerlane, with his army of Mongols, had reached Asia Minor. On the field of Angora another battle was fought between Turk and Mongol. Tamerlane was the victor, and Bāyezīd, taken prisoner, became "the man in the iron cage" of literature. The instability of tribal government was manifested; for the great Empire of the Turks fell to pieces at one blow. Tamerlane ruled Asia from the Oxus to the Mediterranean. But the Ottomans were not dead.

20. Mohammed I. finally defeated the Mongols, and restored the Ottoman Empire, transferring his capital to Adrianople in Europe. His
 A.D. 1413-1421. successor, Murad II., laid siege to Constantinople. But the great Hungarian hero, Hunyadi, had begun his career. Under his command the Christian army was usually successful, until the battle of Varna gave the Turks a great
 A.D. 1444. victory. The king of Hungary and many nobles lay slain upon the field. Hunyadi retrieved his honour, however, twelve years later by forcing Mohammed II. to raise the siege of Belgrade, the gateway of Hungary.¹

21. The great work of Mohammed II. was the siege and occupancy of Constantinople. The story of the fall of the Greek capital need
 A.D. 1451-1481. not be recounted here. Constantine, the Christian Emperor, brought matters to a crisis by attempting to place a pretender upon the Moslem throne. Then the Sultan besieged the city with

¹ *Story of Turkey and Story of Hungary.*

a force perhaps a hundred times superior to that of the Christians.¹ Resistance was useless. Constantine was slain, and the Turk at last realised the dream of his ambition. Mohammed extended his rule in every direction. Crimea was taken from the Mongols. Venice was frightened into signing a treaty. The eastern coast of Italy was ravaged. Before Mohammed died, the Turk ruled the Black Sea, the Hellespont, and the Ægean. A later Sultan, Selim I., added Egypt and “received from the last Abbasside Khalif, who kept a shadowy court at Cairo, the inheritance of the great Pontiffs of Baghdad.” Thus the Sultan became the head of the religion of Mohammed. Then under Suleymān the Magnificent, Turkish power was brought to its height. His armies were successful everywhere.

A.D. 1512-1520.

A.D. 1520-1566.

“The Turkish dominion in his time comprised all the most celebrated cities of biblical and classical history, except Rome, Syracuse, and Persepolis. The sites of Carthage, Memphis, Tyre, Nineveh, Babylon, and Palmyra were Ottoman ground; and the cities of Alexandria, Jerusalem, Smyrna, Damascus, Nice, Prusa, Athens, Philippi, and Adrianople, beside many of later but scarce inferior celebrity, such as Algiers, Cairo, Mekka, Medina, Basra, Baghdad, and Belgrade, obeyed the Sultan of Constantinople. The Nile, the Jordan, the Orontes, the Euphrates, the Tigris, the Tanais, the Borysthenes, the Danube, the Hebrus, and the Ilyssus, rolled their waters ‘within the shadow of the Horse-tails!’ The eastern recess of the Mediterranean, the Propontis, the Palus Mæotis, the Euxine, and the Red Sea were Turkish lakes. The Ottoman crescent touched the Atlas and the Caucasus; it was supreme over Athos, Sinai, Ararat, Mount Carmel, Mount Taurus, Ida, Olympus, Pelion, Hæmus, the Carpathian and the Acroceraunian heights. An empire of more than

¹ Gibbon, *Decline and Fall of the Roman Empire*.

forty thousand square miles, embracing many of the richest and most beautiful regions of the world, had been acquired by the descendants of Ertoghrul, in three centuries from the time when their forefather wandered a homeless adventurer at the head of less than five hundred fighting men."¹

22. From this climax of power, the Ottomans entered upon the downward road. They became effeminate and subject to bribery. At the battle

of Lepanto, John of Austria destroyed
A.D. 1571. an enormous Turkish fleet. Besieging

Vienna, the Sultan saw his invincibles almost anni-
hilated by John Sobieski. Peter the

Great took Azov and gained a footing on
A.D. 1683. the Black Sea. Then European Powers began to use Turkey to control international affairs. Egypt soon gained her virtual independence. And by the

Treaty of Berlin a large tract of Turkish
A.D. 1878. territory was portioned out among the states of Europe, and England "announced a protectorate over the Asiatic dominions of the Sultan." Turkey to-day seems to be awaiting the fate that European Powers can agree to mete out to her. She is aptly called the "sick man of Europe."

23. The Yellow race, beginning its existence in Neolithic times, builded upon Black culture. Its reign was supreme until the appearance of the Whites. The Egyptians opened the racial struggle in their wars with the Hittites. The Semites, relieving the Hamitic Egyptians, soon ruled the civilised world. The Chinese and Americans, isolated and undisturbed, reached the limits of their culture-vital-

¹ Quoted in *Story of Turkey*.

SULTAN SULEYMÂN.

ity and remained stationary. But the Mongols and Turks, physically a hardy people from the Asiatic highlands, debouched upon the White civilisations of the West. They conquered these nations, rendered effeminate by wealth and luxuries, but seemed unable to build upon the culture of more than twelve centuries of Whites. The harems of the Turks were soon filled with White girls, and the army and palaces with White men, captured in war or bought at the Christian slave markets. This infiltration of White blood gave the Turk new vigour. Then we see the culture of Suleymân the Magnificent. But decline began at once, and the Turk, even with his White blood, proves unfit to cope with his White neighbour. Soon Yellow civilisation will find a place only in history; the age of the White has come.



PART III.
THE HAMITES.

THE HAMITES.

CHAPTER I.

INTRODUCTION TO THE HAMITES.

I. INTRODUCTION.

1. THE Black roamed for a season supreme over the inhabitable portions of the globe. The progressionist would claim that, beginning without many advantages over his animal companions, he learned slowly and painfully in the school of experience the lessons of life. The stride he made was an amazing one. The relative length of Black supremacy, when compared with the whole period of man's existence, has been estimated at three-fifths; that is, if the earth has been peopled fifteen thousand years, nine thousand were spent under Black dominion.

2. The Yellow man succeeded. He spread over the whole world, taking possession, as by inheritance, of all that the Black had succeeded in accumulating. Upon this foundation he built a lofty civilisation, such as had not before been seen. He seemed

to start with a certain culture-vitality destined to be expended. Wherever he built his home, in a favourable environment, he distinguished himself in government, architecture, and art, such isolated civilisations as Peru and Mexico indicating the culture-strength of his race. If fifteen thousand years be allotted to man, surely thirty-five hundred belong to the Yellow races for the achievement of a civilisation that their predecessors scarcely approached. In the meantime the last great race, the Whites, appeared.

3. The White race includes peoples of all shades of colour from the dark-skinned Egyptian to the ruddy-skinned Norwegian, physical structure, rather than colour, being the basis of classification. The hair is much softer than that of either the Blacks or the Yellows ; it is further inclined to be wavy. In shape, the head is intermediate between the narrow one of the Blacks, and the broad one of the Yellows. Of all races, it has the largest and the heaviest brain. The face is oval ; the forehead high ; and the jaws without prognathism. In physical form and beauty, it is the paragon of mankind. It is not strange then that we point to the White man when we say that "God created man in His own image," forgetting that the act of creation may be in progress even in our own day. Who can tell what the perfect man shall be ?

4. In the biblical account of man's appearance and dispersion, we are told that Noah had three sons,—Ham, Shem, and Japheth. These names have been quite generally applied to the three branches of the White race, the so-called sons of Japheth, however, being better known as Aryans.

5. The Primitive Home of the White race cannot be definitely located. The Deluge story has gained such a hold upon the minds of all people, that it has been almost impossible to turn their gaze away from Ararat. One fact, however, is known; when authentic history begins, the three branches of that race are found almost exclusively occupying that portion of the world north of the Tropic of Cancer, between the tenth and the seventeenth meridians east from Greenwich. The Hamites were supreme in the African portion of this region; the Semites, in the Asiatic portion; and the Aryans, in the European. In their speculations, historians have found three centres of dispersion: one for the Aryans in the Baltic region,¹ one for the Semites at the head of the Persian Gulf, and one for the Hamites in Northern Africa. The attempt to bring the three branches together at Mt. Ararat, however, meets with many difficulties. The Aryans cannot be traced to that point until they reach it in their migrations from Europe; neither can the Hamites until they wander there from their African homes; and searchers for the cradle of the Whites have been forced to abandon the old idea.

6. It is known that since the advent of man many changes in the shape and size of the continents have taken place. With these changes the climate in every locality has varied. It is known that Northern Africa and South-western Europe were once united, while the Sahara was occupied by the sea. This old northern continent enjoyed a tropic climate with all

¹ Allen, *History of Civilisation*, vol. iii., ch. i.

its accompaniments. A luxuriant vegetation bore an abundance of food, while the animals of the jungle roamed there at will. Man lived there at that time. It has, therefore, recently been suggested that this region was the cradle of the Whites. It was certainly most favoured and well adapted to the production of the highest race of man. The anthropologist, however, can in no way detect an intimate relationship between the Aryans and the other two branches, while there is an affinity between the Hamite and the Semite in both physical traits and language.¹ The great geologic change that raised the Sahara from the sea-bed, and severed Europe from Africa, may have scattered these primitive people; the remote ancestors of the Aryans wandering away over Europe, mingling with the Blacks and Yellows, finally producing the race as we know it. At this point we need not follow these farther. It will be found that they, at a later period, entered Asia at almost every gateway and conquered the country.²

7. The Hamites and the Semites may have remained together in North-western Africa for a long time. As they increased in numbers and in power, they were forced to seek new homes, and therefore wandered eastward. Conquering and assimilating as

¹ Brinton, *Races and Peoples*, p. 115.

A. H. Keane says: "Indeed the opinion is daily gaining ground amongst philologists that both [Semites and Hamites] were originally but one people."—Stanford's *Compendium of Geography and Travel*, "Africa," p. 527.

² This may be Dr. Brinton's hypothesis slightly modified. He claims to follow Canon Isaac Taylor in making Europe the primitive home of the Whites.—*Races and Peoples*, pp. 110–112.

they went, they peopled Northern Africa and the Nile Valley. Entering Asia by the Isthmus of Suez, in time, they took forcible possession of this land of the Yellows as far as the Indus River. Thus there may have existed a kindred people, like a vast Hamito-Semitic empire, extending from the Atlantic on the west to the Hindu-Kush on the east, and from the Tropic of Cancer on the south to the Mediterranean on the north. Wherever these people crossed over into Europe, fusion resulted, producing a kindred people. Thus to some the boundaries of Hamitic territory extended so as to include a portion of Southern Europe.¹

8. A Hamito-Semitic empire² would not only satisfy the philologic question of the grammatic agreement of the two tongues, but solve some ethnologic enigmas as well. In the biblical narrative, the Canaanites and their neighbours are represented as the children of Ham, while secular history has been in the throes of uncertainty whether they were Hamites or Semites. They partake of the characteristics of both, and may have been in the first stages of differentiation toward the Semites, who were arising upon their south and east.

9. There were two types of Hamites—one a blond, the other brunette; then there were all shades between. The dark-skinned were so much more

¹ Dr. Alexander Winchell, *North American Review*, vol. cxxxix., p. 254.

² Of course it is understood that this was no "empire." The region outlined may have been peopled by a stratum of humanity kindred in racial characteristics. This condition existed in extremely remote times, if it was ever the case.

numerous, however, that the whole race has been styled the "sunburnt" family. On the south they merged gradually into Negroes. It may be that the intermingling of pre-Hamitic peoples in the Mediterranean region produced the Hamito-Semitic type, the differentiation of the Semites taking place in Asia. The language of the Hamites, partaking of characteristics of both Semites and Turanians, might indicate that they occupied a position intermediate between the two.¹

10. The Hamites of ancient times were known as Libyans, Ethiopians, and Egyptians.

II. THE LIBYANS.

1. The Libyans may have been the first "created" Whites.² They appeared on the northern coast of Africa in pre-Egyptian times. It is now believed that they extended their dominion even to the Jordan, including the Amorites who occupied the mountains of Palestine at the time of the Exodus.³ Mingling with the Blacks to the south, the Ethiopians and Egyptians were evolved. Then the latter, growing in power, descended the Nile, and cut the Libyans proper into two parts, one Asiatic and one African. The former were tall blondes, whose height, to the Hebrew spies, "was like the height of the cedar." The latter were the Tahennu, or fair-skinned and blue-eyed people, of the Egyptian

¹ Compare Brinton, *Races and Peoples*, pp. 114-142; Keane in Stanford's "Africa," pp. 527-9; and Allen in *History of Civilisation*, vol. ii., pp. 38, 39.

² Brinton, *Races and Peoples*, sect. iv.

³ Sayce, *Nature*, vol. xxxviii., pp. 321, 322.

monuments of the XIXth dynasty. In the mountains of Morocco to-day may be found lineal descendants of the Libyans, blue-eyed, fair or ruddy-skinned, and even red-haired, still Hamites.

2. The African Libyans often came into contact with the Egyptians. Owning large herds of cattle, it is reasonable to suppose that they
 Between
 1500 and
 1200 B.C.

coveted the rich pasture lands of the Delta. Early in the XIXth dynasty they had become so bold that Seti I. was compelled to organise an expedition against them. Not able to withstand the attack of the organised army of Egypt, they were finally driven to the caves of their Libyan homes.¹ But they seem to have continued their depredations; for in the time of Seti's grandson, Mineptah I., they deemed themselves strong enough to risk a military expedition against their old conquerors. They seem also to have been in search of homes, for they took their families and their herds with them. This was at the time

when the Hebrews were clamouring to go
 About
 1250 B.C.

to their inheritance in Canaan, soon after the great battle of Kadesh between the Egyptians and the Hittites, and nearly a century before the siege of Troy. Still the monuments of Egypt tell of numerous warrior tribes who were wont to cross the sea from Southern Europe and ravage the coast of Egypt. The civilisation of Southern Europe could not, therefore, have been so low as has often been pictured.² The Libyans, determined to invade Egypt, called large numbers of these European

¹ Rawlinson, *History of Ancient Egypt*, vol. ii., p. 302.

² Rawlinson, *Story of Ancient Egypt*, pp. 256, 257.

warriors over to help them. Forty thousand strong, the army crossed the borders into Egypt with the

**Between
1500 and
1200 B.C.** Libyan chieftain, Marmaiu, in command. It was a formidable army, furnished with bows and arrows, bronze or copper

swords, cuirasses, and chariots. Egypt at first shrank before the invaders. Menephthah, shutting himself up in Memphis, sent his generals out to raise troops. When his army was in readiness, he was too cowardly to place himself at its head and march to the rescue of his invaded provinces. Sending his forces forward, however, a battle was fought in the nome of Prosopis in the Delta. The armies were engaged for six hours; then the Libyans gave way. So hurried was the flight that the camp equipage, the bow, the quiver, and the sandals of Marmaiu were gathered among the spoil. Then Menephthah gloried over his victory, and enumerated the thousands who were slain and the thousands who were sold into slavery. This sounds well in

**Between
1300 and
1100 B.C.** the annals of the conqueror, but it is certain that in the time of Ramses III., a half century later, these same Libyans made permanent settlements in the Delta. Pharaoh even found it necessary to organise an expedition against these squatters. Falling upon them suddenly, he killed some, took some prisoners, and drove the remainder out of the land. The Libyans were thus finally rendered partially subject to Egypt, and often furnished large bodies of mercenary troops for service in the Asiatic wars of the pharaohs.¹

¹ Rawlinson, *Story of Ancient Egypt*, p. 273.

3. These relations between these two great Hamitic peoples continued until the close of the XXVth dynasty. Many Libyan families had again
 666 or settled in the Delta. Some of these had,
 664 B.C. in time, become citizens of Egypt, intermarrying with the people about them. Occasionally there was a Libyan family of such distinction that it could seek an alliance with the royalty of Egypt. A

HEAD OF PSAMATIK I.

666 to descendant from such an alliance was
 525 B.C. Psamatik I., who re-united Egypt, released from her Assyrian rule, and gave her the

XXVIth, or Libyan, dynasty of pharaohs.¹ It was Neco of this dynasty that employed Phœnician sailors to make the first recorded voyage around the southern point of Africa.² Possibly it was the Libyan influence that in this dynasty produced a revival of Egyptian art. This country, indeed, which had for four thousand years held itself in isolation from the rest of the world, under Libyan influence, seems to have opened her doors to foreigners. The Greeks, who had fought as Libyan allies in the war with Mineptah, now established commercial factories on the banks of the Nile, introducing an element into the civilisation of Egypt that was destined almost to blot out the old and effete.

4. The Libyans encouraged the Phœnicians to found trading posts along their entire coast. Among the permanent settlements thus made was Carthage, a colony of Tyre. From that time Phœnician power increased and Libyan power decreased. As the coast lined with Asiatic colonies, the natives were forced back into the interior. It is not strange, then, that in the Punic wars the Libyans were ordinarily found siding with the Romans. They were, however, at that time known as Numidians, Mauretanians, and Gætulians. The interest of the period centres around Masinissa, a Numidian chieftain.

5. Masinissa, in the Second Punic War, first fought in Spain on the side of Carthage. He had been betrothed to Sophonisba, the daughter of the Car-

¹ Rawlinson, *Story of Ancient Egypt*, chapter xxii.

² Rawlinson, *Herodotus*, vol. ii., p. 321. Appleton, 1875.

thaginian general, Hasdrubal. While Masinissa was in Spain, Hasdrubal gave his daughter in marriage to Syphax, another powerful Numidian chieftain. Thereupon Masinissa formed an alliance with Scipio and returned to Africa. When the Romans invaded Carthage, they found their Numidian ally, still faithful, reduced to the lowest straits. He had not been able to withstand the attacks of the Carthaginians and of Syphax combined. With a small band of horsemen he joined the army of Scipio. His services were of inestimable value because he knew both the country and the habits of the people in battle. With Roman aid, he reduced Cirta, the capital of Syphax, and captured his rival and the beloved Sophonisba. He sent Syphax to Scipio as a prisoner of Rome, but married the captive queen. This action angered Scipio, who demanded Sophonisba also as a Roman prisoner. Rather than have her grace a Roman triumph, Masinissa sent her a cup of poison. This she accepted and drank. Too late, Scipio relented for his harshness, but the queen was dead. At the close of the war, however, Masinissa was firmly established as chief of united Numidia, and thenceforth was protected from Carthaginian vengeance.

6. Again, in the time of Jugurtha, a grandson of Masinissa, the Numidians were concerned with Roman affairs. By a series of murders, Jugurtha had made himself chieftain of all Numidia. The Romans, offended by his reckless disregard for their authority, sent two expeditions against him. He was con-

Active
between
120 and
104 B.C.

quered and taken to Rome, where he was starved to death. As in the case of all peoples with whom the Romans had dealings, the Numidians and their kindred eventually became subjects of Rome, and their territory was made into provinces. The Libyan type of man is to-day preserved only in a few tribes, such as the Berbers of Morocco and the Kybeles of Algeria. Their territory is largely governed by foreigners, while they live isolated in the mountain regions. Still they retain their purity of stock and of language,—an ancient people fast disappearing.

III. THE ETHIOPIANS.

1. The Ethiopians, on the other hand, belonged to the brunette type of the Hamitic race. In early times, as Kushites, their territory may have extended, as some suppose, from the Atlantic to the Indus.¹ In Africa, the "empire" of the Ethiops lay between the ninth and twenty-fourth parallels, while in Asia it extended northward from the Indian Ocean to an indefinite limit. Ethiopia proper, however, lay just south of Egypt, and was wholly African. Upon the monuments of Egypt, before the invasion of the Shepherds in the XIIth dynasty, the land and people were known as Kush.² The land of the Kush was a thousand miles long by eight or nine hundred broad. It was rocky and sandy in places; but when the eastern tributaries of the Nile were reached it spread out into rich pasture lands. Then there were

¹ Keane, Stanford's "Africa," p. 528; Ragozin, *Story of Chaldea*, p. 189.

² Rawlinson, *Herodotus*, vol. ii., p. 348, note 6.

mountains filled with gold, silver, and other ores, which were mined for foreign use.

2. The Ethiopians came into contact with the Negro tribes of Africa. The system of slavery led to the introduction of many black servants. Fusion was inevitable; so that, in ancient as in modern times, the term Ethiop was almost synonymous with black. The progressionist might claim that these people were originally the outgrowth of Negro stock. Yet there was a great difference between the two races. The Ethiopians were Hamitic Whites, of "a race cognate with the Egyptians."¹ They were, however, in a far ruder state of society. Instead of a centralised government, there were many independent tribes, mostly in a nomadic state. Some were herdsmen, while others were hunters and fishermen, constantly at war with one another.

480 B.C. According to Herodotus, large numbers joined the army of Xerxes, when he invaded Greece. They

"were clothed in the skins of leopards and lions, and had long bows made of the stems of the palm-leaf, not less than four cubits in length. On these they laid short arrows made of reed, and armed at the top, not with iron, but with a piece of stone, sharpened to a point, of the kind used in engraving seals. They carried, likewise, spears, the head of which was the sharpened horn of antelope, and in addition, they had knotted clubs. When they went into battle, they painted their bodies, half with chalk, and half with vermilion."²

There was, however, another type, civilised through contact with Egypt.

¹ Rawlinson, *Story of Ancient Egypt*, p. 315.

² Rawlinson, *Herodotus*, vol. iv, pp. 55-7.

3. The Ethiopians came into contact with the Egyptians as early as the VIth dynasty, when the latter record the fact that expeditions were made against the darker peoples of the South. In the XIIth dynasty, the Ethiopians had probably become so aggressive, crowding down the valley of the Nile, that Usurtasen I., then Pharaoh of Egypt, was forced to make an expedition into their territory, ascending to latitude 22° north. In a pitched battle he defeated them.¹ Still they maintained their independence until the time of Usurtasen III., of this same dynasty, who, leading his armies of disciplined troops into Ethiopia, finally gained their submission to such an extent that he is styled their conqueror.² It is probable that this supremacy was only nominal.

Between
4450 to 3500
B.C.

Between
3000 and
2000 B.C.

4. The XVIIIth Egyptian dynasty was an important period in Ethiopian history. Aahmes, the first pharaoh of the dynasty, boasts of the conquest of the region between the First and Second Cataracts of the Nile. It was only after two hard-fought battles, however, that the victory was won. While Aahmes claimed a great victory, the Egyptian account is modified by the fact that he found it advisable to wed an Ethiopian princess. Nefertari-Aahmes, "the beautiful companion of Aahmes," became his favourite wife and the mother of succeeding pharaohs, though her complexion was of ebon blackness. This alliance

Between
1750 and
1200 B.C.

¹ Rawlinson, *History of Ancient Egypt*, vol. ii, pp. 156, 157.

² *Ibid.*, p. 164.

gained for his dynasty a lawful right of dominion over the upper Nile region. The hollowness of

HEAD OF NEFERTARI-AAHMES.

Egypt's claim to conquest may be inferred from the fact that further expeditions are recorded. Thothmes I., third of this line, began his military

career by leading a large army and flotilla up the river into Ethiopia. The patriotic Ethiopians met him and gave him battle. Over and over again did they oppose him, until he was able to boast that they "were hewed in pieces, and scattered over their lands." At last the land submitted. The Egyptian frontier was moved forward from $21^{\circ} 50'$ to 19° north latitude. Thothmes created a new official styled "the Ruler of Kush," and placed him at Semneh to govern the country.¹ Still the last pharaoh of this dynasty regarded an expedition into Ethiopia as a benefaction to his land, exclaiming: "Behold the lion who has fallen upon the land of Kush. See, the divine benefactor returns home after subduing the princes of all countries. . . . The powerful and glorious King leads captive the princes of the miserable land of Kush."² And this same Horemheb erected a temple to the Egyptian god, Ammon, at Napata on the Nile.³

5. Napata, perhaps, represents the height of Ethiopic culture under Egyptian influence. It was a city of great wealth, filled with costly stone temples. Avenues of sphinxes adorned the approaches to these sacred edifices. The people, no doubt, being of the same race, intermarried with the Egyptians. They were proud of their nationality, and jealous of their independence and rights. So a running warfare continued through the XIXth and XXth dynasties. The pharaohs usually succeeded in collecting tribute,—“ gold-chasing,

Between
1400 and
1200 B.C.

¹ Rawlinson, *History of Ancient Egypt*, vol. ii., pp. 220, 221.

² Quoted by Rawlinson. ³ Between 18° and 19° north latitude.

golden vessels set with jewels, ships, weapons, and oxen whose horns were tipped with ornamental carvings.”¹ The Ethiopians, indeed, were no mean

Between rivals of the Egyptians. In the XXII^d **975 and** dynasty, when Osorkon II. of Egypt de- **800 B.C.** termined to march into Palestine and reduce Judah and her king, Asa,² to subjection, the Ethiopians furnished a large contingency of the invading army. “A thousand thousand strong” they marched into Asia, commanded by Zerah, the Kushite.³ Though the prayer of Asa and the prowess of his soldiery utterly routed the invaders, it is significant that the military commander of Egypt was at that time an Ethiopian. The next step was to place a Kushite on the throne of the Pharaohs.

6. The XXVth Egyptian dynasty was Ethiopian. During the XXIst dynasty, Egypt was ruled by **About** priest-kings. When the dynasty closed, **740 to** the descendants of Herhor, the first priest- **664 B.C.** king, in large numbers migrated to Ethiopia, settling at Napata. There they formed alliances with the native families. In the eighth century B.C., Piankhi, a descendant of Herhor, ruled at Napata, while Egypt was in a state of disintegration. The numerous constituent nomes, or tribes, were asserting their individual independence; there seemed to be no strong hand to unite them and hold them together. Piankhi, thereupon, came down the Nile, conquering one nome after another, until he ruled from Napata to the sea. He died without an heir.

¹ Rawlinson, ii., p. 286.

² 2 Chronicles xiv.

³ Rawlinson, *Story of Ancient Egypt*, p. 308.

The Ethiopians then elected Kashta, one of their own number, a chieftain of pure blood, to the throne. He, however, permitted Egypt to fall away, but Shabak, his son and successor, was of a sterner grain. Assembling an army, he swept down the Nile, conquering all who opposed. The leader of the revolt-

HEAD OF SHABAK (SABACO).

ing provinces was taken prisoner and cruelly put to death at the stake.

7. "The rule of the Ethiopians was now for some fifty years firmly established. Shabak founded a

dynasty which the Egyptians themselves admitted to be legitimate, and which the historian Manetho declared to have consisted of three kings"—Shabak, Shabatok, and Tirhakah.

"The extant monuments confirm the names and orders of succession of these monarchs. They were of a coarser and ruder fibre than the native Egyptians, but they did not rule Egypt in any alien or hostile spirit. On the contrary, they were pious worshippers of the old Egyptian gods; they repaired and beautified the old Egyptian temples; and instead of ruling Egypt, as a conquered province, from Napata, they resided permanently, or at any rate occasionally, at the Egyptian capitals, Thebes and Memphis." ¹



SEAL OF SHABAK.

8. The Semites had long since appeared in history. They had taken possession of Asia from the Euphrates to the Red Sea, and the Egyptians

Shabak's conquest of the Lower Nile Valley was about 725 B.C.

were beginning to feel their rising power. In the reign of Shabak, Assyrian armies were drawing nearer and nearer to Egypt.

The final conflict, it seems, between Hamite and Semite was to be fought on Egyptian

¹ Rawlinson, *Story of Ancient Egypt*, pp. 323, 324.

soil between Ethiopia and Assyria and Babylonia. Of course the later and more vigorous race was to conquer.

9. Shabak, anticipating the designs of Assyria, formed an alliance with Hosea, King of Israel, promising to send an army to protect Palestine. Yet he permitted Shalmaneser IV. to besiege and take Samaria and to carry the Israelites into captivity. Two years later, Sargon succeeded to the Assyrian throne, and soon put a large army in motion toward Egypt. Shabak joined forces with Hanun, King of Gaza, and marched out to meet the invaders. A great battle was fought at Raphia, on the borders of Egypt, and the Assyrians were the victors. Still Shabak was able to form a treaty that sent the Assyrians home; and the conditions of the two powers were not seriously changed until the accession of Tirhakah to the throne of Egypt. Thus began the Hamito-Semitic wars of the Assyrian period.

724 B.C.

Taken by
Sargon 722
B.C.

720 B.C.

10. Tirhakah was pharaoh when Sennacherib was King of Assyria. Judah, Phœnicia, Philistia, and other Asiatic provinces having revolted, Sennacherib led an expedition against the rebels. Tirhakah assembled an army of Ethiopians and Egyptians, chariots, horsemen, and footmen, a "multitude that no man could number." At Eltekeh the Hamites were defeated, and the Ethiopians fled in terror to their homes. Then happened to the Assyrians that strange disaster, which Isaiah recounts: "The angel of the Lord went forth, and

701 B. C.

"issued from his Ethiopian fastnesses, descended the valley of the Nile, expelled the governors whom Esarhaddon had set up, and possessed himself of the disputed territory. Thebes received him with enthusiasm, as one attached to the worship of Ammon; and the priests of Ptah opened to him the gates of Memphis,"

despite the efforts of the Assyrian garrison.¹ Assurbanipal, the next King of Assyria, had no sooner come to the throne of his fathers than he determined to reclaim Egypt. He found
668 B.C.
 Tirhakah at the head of an army in the Delta. The battle of Karbanit was fought, the Ethiopians sustaining another defeat. Tirhakah fled to his native land, where, the following year, he died. Egypt has no hero more worthy
About
667 B.C.
 of admiration than this Ethiopian pharaoh, who fearlessly met in succession three of Assyria's greatest kings. His perseverance has scarcely a parallel in the history of man.

12. Thereafter Ethiopia took little part in Egyptian affairs. True Rut-Ammon and Mi-Ammon-Nut, Ethiopian princes, still laid claim to the valley of the Nile; but in the contest with Assyria they could do little. Egypt was in a ruined condition, and was scarcely worth fighting over. Though she revives, Ethiopia does not again figure largely in the history of the world. At an early date, Semitic influence began to creep in across the mouth of the Red Sea. In Mohammedan times, the Arabian element became strong, and has since increased. A few tribes in Eastern Africa, such as the Bedjas, the Bilins, the Afars, the Gallas, and

¹ Rawlinson, *Story of Ancient Egypt*, pp. 335, 336.



Somalis, are still called Hamitic.¹ There is often such an admixture of Negro and Semitic blood, however, that, physically, it is difficult to detect the Hamitic.

13. The Libyans and the Ethiopians were just entering the status of civilisation when we catch our first glimpse of them. The former were farther advanced than the latter. They dwelt in village communities, and were united into confederacies, the Egyptians referring to them as the "Nine Bows."² They had chariots, vessels of gold, silver, and brass, swords, cuirasses, and razors. Still the Greeks referred to them as Numidians or Nomads. Their civilisation seems to have been similar to that of the Greeks in the Homeric period. The Ethiopians were probably behind their northern kinsmen. They had come in contact with Black culture. While they furnished Egypt with slaves, metals, and cattle, they did not profit by the intercourse. The tribes, however, that finally came to mingle with the Egyptians, adopted the superior culture, and almost equalled their teachers in architecture; and their religion was the same as that of their northern brethren, who next demand our attention.

¹ Brinton, *Races and Peoples*, pp. 131, 132.

² *Ibid.*, p. 123.



CHAPTER II.

THE EGYPTIANS.

I. INTRODUCTION.

1. THE Egyptians were the most important of all peoples of Hamitic stock. They occupied the Nile valley when the great volume of recorded history opens. Immigrants into this favoured region, their records are silent in reference to their early home. Hamitic Egypt may have been a part of the great Hamito-Semitic stratum of humanity that once stretched across Northern Africa and Southern Asia from the Atlantic to Mesopotamia.

2. Egypt and the Nile Valley have long been synonymous terms. The Nile is the longest river in the world. Rising in Central Africa, it flows northward, receiving many tributaries on the way. After watering the greater portion of Ethiopia, it cuts its way through a rocky plateau into the more celebrated valley of the North. From the plateau to the valley, the descent is made by a series of rapids, named respectively, First Cataract, Second Cataract, etc., numbering from the south. Thence

the stream flows through a narrow valley, receiving no more tributaries for five hundred miles. About one hundred and eighty miles from the sea, it differentiates into many channels and pursues its netted way through a broad and fertile Delta,—the garden spot of the world,—born from the sands of its own fruitful current. Thus the valley bears no small resemblance to a lily, the Delta being the blossom and the winding stream the long and graceful stem. In this channel a roadway is ever open through the land, leading to the marts of the world. But the Nile is more than a roadway to thrifty Egypt ; for there comes to this region no rain to moisten the soil or to freshen the verdure. The Creator, however, has provided ; for annually, when the snows melt from the mountains of the interior, and the rains fall upon the highlands, the current of the Nile, leaping from its bounds, spreads over the valley until it is restrained by the hills of the neighbouring desert. From June until the end of September, the water is rising. It remains at its highest level for three or four weeks, when it slowly falls to its lowest level, leaving behind a thin deposit of rich black loam, a sable cloak that gave the land the ancient name of Kemi, or “dark-land.”¹ Egypt is thus made the most fertile country in the world, and the almost never-failing annual flood renders certain two or three crops a season. Though in ancient times, as soon as the rise began, the inhabitants moved back upon the hills, embankments have, from time to time, been constructed so that the overflow can now be regulated.

¹ Herodotus, ii.



3. Ancient Egypt was about as large as the State of Maryland. From its southern boundary, the First Cataract, to the Mediterranean, was a distance of nearly seven hundred miles. For more than five hundred miles, the valley ranged from one to eight miles in width, the hills on either side rising into low mountains flanked by deserts. About fifty miles north-west of Memphis there was a depression in the desert, separated from the surrounding land by a range of limestone hills. Arid and treeless as the neighbouring sand-fields, it was destitute of population until the Egyptians connected it by canals with the Nile, then, watered and enriched by the annual flood, it began to bloom like a garden. Thus the hand of man added the great Fayoum, fifty miles across with an area of four hundred square miles, to the territory of the natural valley. Just below Memphis, the hills recede and at last disappear. The narrow valley gives place to the boundless Delta with its evergreen fields.

4. Egypt naturally divided itself, first into two parts, and finally into three. Egypt was only the Greek name, whereas the early inhabitants called their happy valley the Two-Lands, and the Hebrews knew it as Mizraim, or the two Mazors. Then the Fayoum was added. The triple division is the most convenient: that is, Upper Egypt, or the Said; Middle Egypt, extending from Hermopolis Magna to just below Memphis; and Lower Egypt, or the Delta.

5. "If stinted for space, Egypt was happy in her soil and in her situation. The rich alluvium, continually growing deeper and

deeper, and top-dressed each year by Nature's bountiful hand, was of inexhaustible fertility, and bore regularly year after year a three-

THE
SYNE
A

DOM AND DATE PALMS.

fold harvest—first a grain-crop, and then two crops of grasses or esculent vegetables. The wheat sown returned a hundred-fold to the husbandman, and was gathered at harvest-time in prodigal abun-

M 70 U

dance—‘as the sand of the sea, very much,’—till man ‘left numbering.’¹ Flax and doora were largely cultivated, and enormous quantities were produced of the most nutritive vegetables. . . . The date-palm, springing naturally from the soil in clumps, or groves, or planted in avenues, everywhere offered its golden clusters to the wayfarer, dropping its fruit into his lap. Wheat, however, was throughout antiquity the chief product of Egypt, which was reckoned the granary of the world, the refuge and resource of all the neighbouring nations in time of dearth, and on which, in the later republican and in the imperial times, Rome almost wholly depended for her sustenance.”²

Thus on either side protected from invasion by friendly deserts and mountains, furnished with a watery highway connecting the caravan routes of Africa with those of Asia and leading to the marts of Europe, assured of an abundance of food with every returning season, Egypt has always teemed with population. In such an environment it is not strange that mankind first rose from barbarism to a civilisation that has been the astonishment of all subsequent time.

6. The Nile valley has had a population continuously since the Stone age.³ Deep down in the strata of alluvial soil have been found quantities of flint chips that must have been left there by the ancient inhabitants of the region. It is probable that the Blacks once floated their rude craft on the bosom of the Nile and held sway over the whole valley. Here the Yellows may have found them in happy possession of the valley; for the Turanians were crowding into the Delta from their first appearance

¹ Genesis xli., 49.

² Rawlinson, *Story of Ancient Egypt*, p. 10.

³ Petrie, *A History of Egypt*, vol. i., p. 7.

upon the summits of the Lebanon mountains down to the final overthrow of the Hittites. A racial warfare may have been in progress for centuries when at last the Whites came to conquer and to possess. Whence these Hamites came is a matter of conjecture. One would say that they came from Arabia and Abyssinia, leaving the Ethiopians on the way; another would have them differentiate from the great Hamito-Semitic migratory wave, moving from North-western Africa toward Mesopotamia.

7. The Hamites entered Egypt in numbers sufficient to enslave the former occupants. Thus were formed in Egyptian society castes which seem to represent the conquerors and the conquered, the master and the servant classes. These castes are marked by two quite distinct types of feature, of form, and of intellect. One type, of a nobler and higher character, may be seen in some of the portraits of Ramses II. The features are those of the White race, well formed and refined,—the forehead high, the nose large and aquiline, the mouth well shaped, the lips not over full, the chin delicately rounded. The other type is decidedly Nigritic, marked by a low forehead, a short and depressed nose, a heavy chin, thick lips, large jaw, prognathous, and sensual-looking. In frame, there was a more happy blending of the elements that constitute the true Egyptian. The figure in earlier times retained much of the muscularity of the Black; but after a period the fusion is more complete and we find universally the slight figure, “wanting in muscle, flat in foot, with limbs that are too long, too thin, too lady-like.” In character and

intellectuality, the differences are again most striking. There is the grave and dignified philosopher, full of serious and sober thought, given to speculation and reflection, occupied with thoughts of death

BUST OF RAMSES II.

and immortality. Then there is the lightsome and joyous nature, careless and contented. So numerous was this type that a great authority has been led to declare:

“ Examine the scenes sculptured or painted on the tombs, consult the inscriptions graven on the rocks or traced with ink on the papyrus rolls, and you will be compelled to modify your mistaken notion of the Egyptians being a nation of philosophers. I defy you to find anything more gay, more amusing, more freshly simple, than this good-natured Egyptian people, which was fond of life and felt a profound pleasure in its existence.” ¹

8. The Hamites of the Nile valley were of the brunette type, the lower caste tending toward the Negritic, the ruling caste being lighter in colour and more intellectual. Entering the region as warriors and as conquerors, the Hamites probably found wives among the conquered. The Blacks and the Yellows who formed such alliances would form one type; those who did not, another. The ancient Egyptian was, therefore, the evolution of the Nile valley, the Black element being strong enough to colour the entire race, the White to give it a remarkable culture-capacity and culture-vitality.

9. The Hamitic conquerors of Egypt seem to have entered in tribes, every incoming tribe selecting a definite territory for its habitation. There were no less than thirty or forty of these invading tribes; and in their shifting about for places, the valley crystallised into a like number of small states, which the Greeks called *nome*s. Every *nome* had its tribe, and every tribe had its government and its religion. The tribes being kindred, it is probable that the governments and systems of religion were about the same. Political governments and feudalism were institutions of a later date, therefore it seems erroneous to

¹ Quoted by Rawlinson, from whose description of the Egyptian people the above is abstracted. *Story of Ancient Egypt*, pp. 24-29.

treat these nomes as principalities and the tribal chiefs as princes and noblemen.

10. Prehistoric Egypt, then, consisted of about forty independent tribes, jostling each other for elbow-room. Confederacies, no doubt, resulted. The religious triads, so prominent, may represent tribes in groups of three, while the idea embodied in the name of "Two-Lands" may point to the time when two great confederacies embraced most of the Hamitic tribes of the Nile valley. These confederacies may have represented either loose unions for common defence, or the military supremacy of one tribe over several others. In either case the tribes were left independent enough to regulate the affairs of their own nomes, and even to make foreign alliances and treaties. At last Menes, of the tribe of This, or Abydos, succeeded in uniting the Two-Lands into a confederacy of which he was chief or Pharoah. History begins with that event, though the historian may not assign to it a definite date.

11. The Chronology of Ancient Egyptian times is, perhaps, the greatest difficulty that the historian encounters. In the matter of dates it is utterly impossible, especially for the earlier periods, to attain to even approximate accuracy. Indeed the first certain dates are those introducing the XXVIth Dynasty when Psamatik I. became pharaoh. 664 B.C. To afford a graphic illustration of the uncertainty that prevails in Egyptian chronology, it is only necessary to compare the very diverse dates arrived at by modern investigators. Though they are all derived from the same historical data, it will

be found that dates assigned to the same event, according to the calculations of renowned scholars, differ by more than thirty-five centuries; even in the case of the most recent Egyptologists, there is a difference of fifteen hundred years. The cause of these differences is easily found. Greece had its first Olympiad from which to reckon time; Rome had its foundation of the city; the Christian world had its birth of Christ; but Egypt had no such starting-point. Her own historians reckoned time by the lives of the pharaohs; and some of the so-called kings may have been only officials of prominent nomes. Thus two or more lines of pharaohs may have, at various times, been parallel, or contemporary. Though this state of affairs throws Egyptian chronology into the utmost confusion, there is little uncertainty with reference to the succession of events after the first ten dynasties. Throughout the darkest period we know that certain events happened, and we are fairly certain where they happened, though we may not be able to say exactly when.

12. The history of Ancient Egypt is, for convenience, divided into five periods: the Old Empire, or the Memphitic; the Middle Empire, or the Theban; the Hyksos Usurpation; the New Empire, or the Renaissance; and Subject Egypt, which brings the story of the people down to modern times. Time is reckoned by dynasties, it being customary to divide the pharaohs into thirty dynastic groups.¹

¹ Table of Egyptian dynasties, *Records of the Past*, vol. ii., p. 204.

II. THE OLD EMPIRE.—4777 TO 2821, B.C.¹

1. The Old Empire comprises an uncertain period occupied by the first ten dynasties. It begins with the union of Egypt under one pharaoh and the building of the capital city of Memphis; its history being one of a civilisation rather than of a political life. For its facts, we are indebted chiefly to the records inscribed on the pyramids and on the walls of temple and tomb, and to the papyrus rolls found in graves and tombs in the dryer parts of the valley. Still we have no records extending back to the 1st Dynasty, and "Menes must be placed among those founders of monarchies whose personal existence a severe and enlightened criticism doubts or denies."²

2. The 1st dynasty embraces a period of about two hundred and fifty years, beginning with the first known attempt to unite Egypt under one ruler. No records have been discovered ^{Between 4777 and 4514 B.C.} extending back to those times, so our history must be very shadowy. A name or two, the building of a capital city and of a temple within that city, and the story is told. The first name in Egyptian history is that of Menes.

3. Menes, tradition says, was born at This, in Upper Egypt. There his ancestors had ruled, succeeding, possibly, in rendering more than one nome subject to their authority. Menes, more ambitious,

¹ I have adopted Petrie's chronology. See *A History of Egypt from the Earliest Times to the XVth Dynasty*, p. 252.

² Quoted by Rawlinson, *Story of Ancient Egypt*, p. 53.

spread the authority of his tribe from the First Cataract to the sea. His may have been a military despotism, society having progressed to such a degree as to render succession in office hereditary, or the term Menes may be only a title under which the elected head of a great confederacy ruled. Were the latter true, there would be time given for the great works of the reign of Menes; for in that period the whole land was united, the city of Memphis was built, and the temple of Ptah was begun. Still the nome This, or Abydos, seems to have been a favourite place of residence of the pharaohs of the first two dynasties.

4. Memphis was built as the capital of a united Egypt. The site was chosen with great judgment and military wisdom. The founder realised that it would with difficulty be possible to hold the Two-Lands together unless the seat of government were placed at a point convenient to both. The strategical point then was just above the apex of the Delta. But here the Nile, hugging the base of the Libyan hills, would be to the city no protection from Asiatic invasion. A gigantic work even for modern times was conceived and undertaken. By raising a great embankment across the natural channel, the river was forced to seek a new course along the eastern side of the valley. When the magnificent capital city arose on the western bank, the river became a water-barrier against attacks from the east.¹ Memphis stood for four thousand years, the pride of Egypt and the admiration of the world. Finally it

¹ *Story of Ancient Egypt*, pp. 49, 50.

fell. While not more than a thousand years ago many imposing remains were in existence, few traces of the city are now left. The ancient name is applied to a hillock or mound of earth and rubbish which occupies substantially the site of the ancient city. Though the founder may have been a myth,

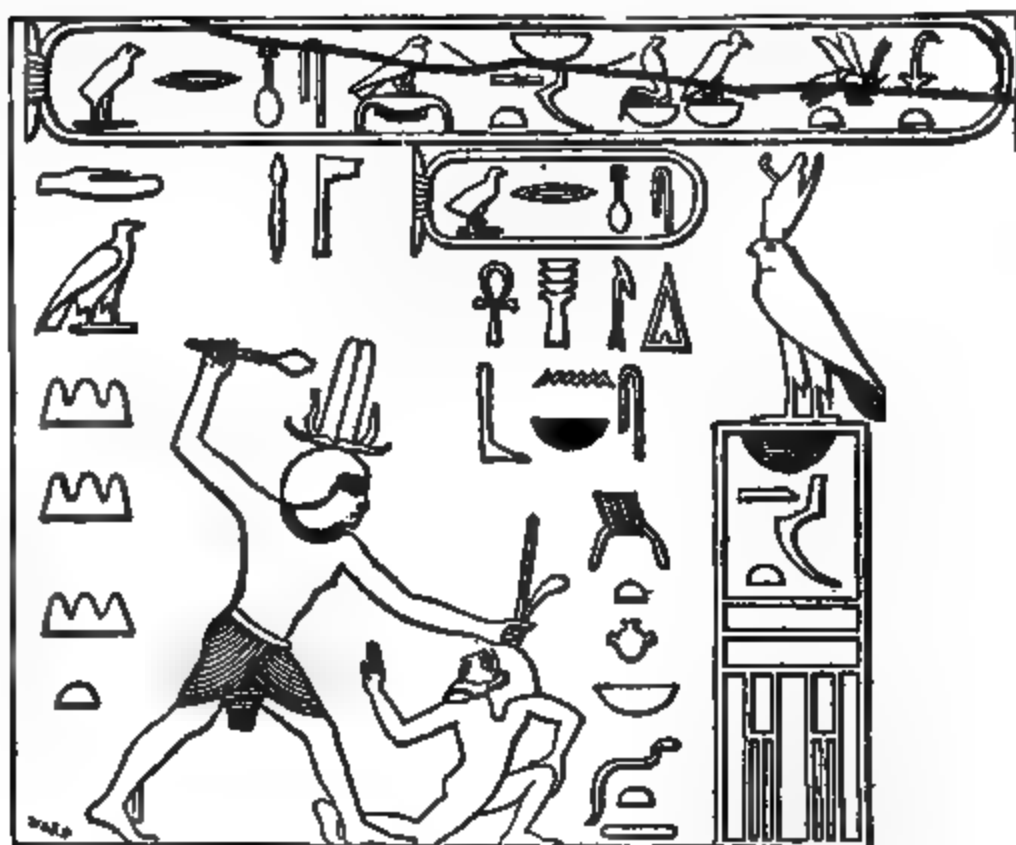
“the city was a reality, the embankment was a reality, the temple of Ptah was a reality, and the founding of a kingdom in Egypt, which included both the Upper and the Lower country some considerable time before the date of Abraham, was a reality, which the sternest criticism need not—nay, cannot—doubt.”¹

5. The transition from the Ist to the IVth dynasties, though covering more than five centuries, is made with a sweep. The IId dynasty is Between B.C. 4514 and 4212. selected as the period when the legality of succession in the female line was confirmed by a royal decree, though in tribal society such confirmation was not necessary. The practice, however, was of great importance in shaping the subsequent history of the country. The IIId dynasty Between 4212 and 3998 B.C. witnessed an uprising of the Libyans; but having become frightened by an eclipse of the moon, the troops of the rebels, or invaders, fled without risking a battle.

6. In the IVth dynasty, at last, history unseals her lips, and the voices of the tombs and monuments address us through their inscriptions. Between 3998 and 3721 B.C. Sneferu, the first pharaoh of this dynasty, for a long time was “the first living, breathing, act-

¹ *Story of Ancient Egypt*, p. 53.

ing, flesh-and-blood personage" presented to us in history. From an inscription on the rocks of Wady-Magharah we learn that Sneferu conquered the tribes of the Sinaitic peninsula, and constructed fortifications against Asiatic invaders. The inscription mentions him as the great "Smiter of the



TABLET OF SNEFERU AT WADY-MAGHARAH.

Nations" in the act of striking off the head of an enemy. Egypt, then, had entered upon her long career of foreign warfare, though she may have been tempted thus far by the riches of the Sinaitic mines. The immediate successor of Sneferu was the builder of the Great Pyramid.

7. The Pyramid Builders belong to the IVth dynasty. In the neighbourhood of Memphis there is the most remarkable cemetery in the world. There are the pyramids, the tombs of dead pharaohs, nearly sixty in number, attesting the various degrees of wealth and magnificence of the reigns of their builders. Two of these pyramids so far exceed the others in vastness as to deserve the respective names of Great Pyramid and Second Pyramid. Then there is a third; though it is, in comparison with these, quite insignificant, yet it is so much larger than any of the remaining ones, as appropriately to receive the distinctive title of the Third Pyramid. The builders of these vast structures were, no doubt, three successive monarchs of the IVth dynasty, known as Khufu (the Keops of the Greeks), Shafra, and Menkara.¹ For two dynasties the pyramid mania continued. The history of the Vth dynasty, however, is little more than a list of pharaohs.

Between
3721 and
3503 B.C.

8. The VIth dynasty marks a period of change. No doubt there had been several new adjustments of tribes. The first two dynasties originated in the nome of This; and Abydos, which contained the tomb of Osiris, was a holy city.² The next three dynasties were wholly Memphitic, the temple of Ptah being the religious centre of the land. Then the nome Elephantine,

Between
3503 and
3322 B.C.

¹ *Story of Ancient Egypt*, p. 82.

² Sayce, *Ancient Empires of the East*, pp. 22-23. Perrot and Chipiez, *A History of Art in Ancient Egypt*, vol. i., p. 68. Armstrong's translation.

away down by the First Cataract, gained supremacy, establishing the VIth dynasty. For two centuries

Between 3322 and 3252 B.C. the Elephantine dynasty held sway; and these seem to have been times of change.

Between 3252 and 3106 B.C. The martial spirit ran high; the people turned their attention from agriculture to arms; foreign conquests were planned.

The pharaohs, Pepi I. and Pepi II., have left evidence that they ruled the land with firm and powerful hands.¹ But at the close of this dynasty the Memphites again gained the ascendancy, the VIIth and

IXth Dynasty, 3106-3006 B.C. VIIIth dynasties being Memphitic. The next two dynasties seem to have originated in Herakleopolis, that city being

Xth Dynasty, 3006-2821 B.C. the capital. So little is known of these centuries that the period is called a time

of confusion and change. Indeed it is sometimes claimed that the Old Empire closed with the VIth dynasty, the chiliad of years following being a blank.

History opens again with the rise of Thebes to power, but the story of the XIth dynasty can best be told when we reach the Middle Empire.

9. The Civilisation of the Old Empire is often ranked too high. Our knowledge of it is almost wholly impressionistic, gained from the unexpected revelations of archæology. Perhaps no other period of history owes so much to the imagination. A few stray bones have been discovered, and the Cuviers of history have constructed beautiful forms, though

¹ Rawlinson, *History of Ancient Egypt*, vol. ii., p. 103.

they have often been monstrosities. It is safe, perhaps, to affirm that the Hamitic immigrants into the Nile valley found there a Black foundation culture upon which had been erected a Yellow superstructure. The Blacks were no doubt savages, who practised cannibalism, and found their deities incarnate in the scavenger birds and other animal forms which they worshipped. The Yellows, coming from the Asiatic seats of culture, may have brought a knowledge of agriculture and of architecture, and a more spiritual religion. To their gods, no doubt, human sacrifices were offered.¹ Upon such a basis the Hamites came and erected Egyptian civilisation. When history dawns, the people of the Nile valley seem to have been just merging into civilisation, though there is no indication of even hieroglyphic writing until the IId dynasty. The culture of the Egyptians of the Old Empire need not arouse our envy. In the following picture of the life of that time, we may indeed see Central Africa of more recent days.

10. "The Dress of the upper classes was wonderfully plain and unpretending, presenting little variety and scarcely any ornament. The grandee wore, indeed, an elaborate wig, it being imperative on all men to shave the head for the sake of cleanliness. But otherwise the costume was of the simplest and scantiest. Ordinarily, when he was employed in common duties of life, a short tunic, probably of white linen, reaching from the waist to a little above the knee, was his sole garment. His arms, chest, legs, even his feet, were naked; for sandals, not to speak of stockings or shoes, were unknown. The only decoration which he wore was a chain or riband around the neck, to which was suspended an ornament like a

¹ Davis, *Egyptian Book of the Dead*, p. 41.

locket—probably an amulet. In his right hand he carried a long staff or wand, either for the purpose of belabouring his inferiors, or

else to use it as a walking stick. On

special occasions he made, however, a more elaborate toilet. Doffing his linen tunic, he clothed himself in a single, somewhat scanty robe, which reached from the neck to the ankles; and having exchanged his chain for a broad collar, and adorned his wrists with bracelets, he was ready to pay visits or to receive company.

He had no carriage, so far as appears, not even a palanquin; no horse to ride, not even a mule or donkey.

The great men of the East rode, in later times on 'white asses'¹; the Egyptian of Sne-

GROUP OF STATUARY, CONSISTING OF A
HUSBAND AND WIFE.

feru's age had to trudge to court, or to make calls upon his friends, by the sole aid of locomotion which nature had given him.

II. "Women, who in most civilised countries claim to themselves far more elaboration in dress and variety of ornament than men, were content, in the Egypt of which we are here speaking, with a costume

¹ Judges v., 10.

and a personal decoration, scarcely less simple than that of their husbands. The Egyptian *materfamilias* of the time wore her hair long, and gathered it into three masses, one behind the head, and the other two in front of either shoulder. Like her spouse, she had but a single garment—a shirt gown or petticoat,—her upper body and feet being bare like her husband's.¹

As we should expect in a tribal state of society, woman was the associate of her husband in all occupations, even being eligible to the so-called crown of Egypt.

12. Society in the Old Empire was no doubt tribal. Originally the Hamitic immigrants may have embraced only a few tribes. Finally, however, the White population crystallised into forty-two such bodies, every one possessing its fixed area of land, its own governmental organisation, and its individual form of worship. The Greeks called these tribal areas *nomes*, a name that has ever since clung to them. Such a number of independent governments, residing side by side, increasing in power in various degrees of rapidity, naturally would not long remain at peace. Inter-tribal warfare would lead to confederate alliances. Possibly the old terms, Upper and Lower Egypt, indicate two strong confederacies. The existence of various triads of gods may be evidences of smaller confederacies of threes. Then there came the union of all Egypt under one tribe. In the Old Empire that union may have been only a confederacy, held together by military power, subject to disintegration and remodelling as a tribe lost or gained supremacy. The tribe of the nome This,

¹ Rawlinson, *Story of Ancient Egypt*, pp. 61-3.

whose capital was Abydos, was at the head of the confederacy when history at last begins. We may infer that every change of capital marked a change in the supreme tribe, and every time of darkness or disorder indicated a struggle for supremacy. Realising thus, the changes that are likely to occur in tribal society, it is evident that the Egyptians had already advanced to the point where succession in office was hereditary. There were so-called royal houses in every tribe, and the pharaoh of a united land passed his power to his son or daughter; for a ruler of the IId dynasty confirmed the old tribal custom of the right of women to succeed to the office of their fathers. It is not strange, then, that Egyptian organisation was always subject to change, the Old Empire closing in the struggle of Thebes for leadership.

13. Caste in Egypt was very marked. The Yellow immigrants, forming a second population, came, no doubt, as conquerors. The Whites, in their turn, supplanted the Yellows. A conquest, however, did not mean extermination of the conquered. The invaders were doubtless largely warriors; they came to occupy the land; they conquered and enslaved, finding wives among the subdued. Thus three castes would appear; one would embrace those who, bringing wives with them, retained their racial purity; another consisted of the hybrids produced by fusion; a third included the enslaved. Perhaps a few generations would see the extermination of the first of these castes; but we find two distinct castes even in later times. The process of assimilation is indicated

by the religious changes that would naturally follow conquest.

14. The Religion of the Old Empire varied with the changes in society. The pre-Hamitic populations in the Nile valley "were grossly idolatrous."¹ The animal worship, so prevalent in the remotest times, was no doubt an inheritance from the Black race.

The favourite objects of worship then seem to have been certain scavenger birds, such as the hawk, the vulture, the ibis, and the stork, which were wont to rid the land of foul and disease-breeding carrion,—the decaying bodies of fish and reptiles stranded by the receding waters after the annual overflow of the river.² The Yellow immigrants may have introduced a higher form of worship, embodying hu-



OSIRIS.

ISIS.

man sacrifices. Set, of the Egyptian pantheon, was none other than Sutekh, the sun-god of the Hittites. The Hamites introduced a more spiritual religion,—the spirits of the storm and other phenomena being more or less definitely imaged and worshipped.

¹ Davis, *Egyptian Book of the Dead*, p. 41.

² Perrot and Chipiez, *History of Art in Ancient Egypt*, vol. i., p. 64.

Though the various deities represented about the same spiritual idea, every tribe had its own name for the highest object of worship. Thus Osiris was the god of the nome This; Ptah that of Memphis; Râ that of Heliopolis; Amen that of Thebes.



HORUS.



MENTU.

Egyptian art shows plainly a fusion of two religions—the animal worship of the conquered, and the higher idolatry of the invader. Osiris often has the head-dress of a vulture, Râ is represented with a hawk's head, and others show their composite nature. Then in certain instances, the gods arranged

themselves in triads, such as Osiris, Isis, and Horus at Abydos; Ptah, Pasht, and Bast at Memphis; Amen, Nut, and Khons at Thebes.

Not only do these triads bring together male and female deities and their offspring, but indicate possible confederacies. A single example will make this clear. Osiris was the god of Abydos; Isis was worshipped at Coptos and Philæ, while Horus was the supreme object of worship in no less than twelve different places in Upper Egypt.¹ When the nome This reduced the other nomes to subjection, or formed an alliance with them, a pantheon was formed, supreme in which was Osiris of Abydos. Finally the nome This succeeded in uniting all Egypt under its headship; then Osiris, for two dynasties, was the supreme god of the united land. When the Memphitic dynasty came into power, the local god Ptah was raised to a supremacy in the national pantheon, and the grand temple was constructed at Memphis. The Theban dynasty placed Amen in the seat of Ptah, as the Heliopolite had Râ, the supreme god of the nome in power always reigning in the national pantheon.

PILLAR FROM PHILÆ.

¹ Davis, *Egyptian Book of the Dead*, p. 19.

15. The Religion of this Period was readily acceptable to all Egyptians. The lower castes were satisfied as long as the established deities were crowned with the heads of the gods that they were wont to reverence. They could still worship in them the rising and setting sun, the stars in their courses, and all the accompanying phenomena; and they were more than ever gratified when Apis, the sacred bull, became the "Second Life of Ptah" and the "Incarnation of Osiris."¹ To the more learned, however, the rude image represented a more spiritual conception. The chief god in the pantheon of Hamitic Egypt, no matter whether the tribal name was Osiris or Ptah, Amen or Râ, came to signify the First Cause, bearing such titles as "The Opener," "The One Maker of All," "the Supreme Power," and "the Creator of the World." Then to this was added a general belief in an immortal part, called "the double," that hovered near the body after death. For it, the body was embalmed; for it, the pharaoh erected his pyramid, and the rich man his tomb. But in this connection we must not forget that the philosophy of a much later date may colour our estimate of the cruder beliefs of such an early period.

16. The Architecture of Ancient Egypt indicates an astonishing degree of progress. Memphis was built by Menes, the first historical pharaoh. At Gizeh, in the vicinity of that ancient capital, stood the most remarkable cemetery of antiquity. Here are the sphinx and the pyramids. Near the former

¹ *Book of the Dead*, p. 31.

is a granite temple, built of huge monoliths brought from far-distant Syene. The blocks are exquisitely polished and fitted together, showing a skill not to be excelled. This building probably antedates the 1st dynasty, carrying "us back to an age when neither cement nor sculpture nor writing was known."¹

17. The sphinx itself may belong to the period before the time of Menes; it may represent the features of that conqueror and record his deeds²; it is generally believed, however, to have been built by the architect of the Second Pyramid. It is a huge hybrid monster,—a human head on the rudely carved body of a lion, sixty-five feet high and one hundred and eighty feet long, the whole gigantic figure hewn out of solid rock. Herodotus, who saw the pyramid near by, says nothing about the sphinx. We therefore infer that in his time it was covered by the shifting sands. The desert was kindlier to it than mankind; for since it has been uncovered its nose has been broken off and its stony beard has been torn from its face. But in the main the form still stands, the riddle of the ages, for its object is not even a matter of plausible conjecture.

18. The Temple of Ptah was begun soon after the foundation of the city of Memphis. It was situated within the city limits. Originally it was a single cell; but after the IIIrd, or Memphitic, dynasty came into political power, the capital city became also a sacred city. Ptah becoming the supreme god of the land, his temple began to grow. Succeeding dynas-

¹ Sayce, *Ancient Empires of the East*, pp. 21, 22.

² *Ibid.*

ties added to the structure. The sacred enclosure was watered from the Nile and filled with trees and ornamental plants. All the resources of the Egyptian artist were exhausted in enriching the vast edifice with statuary. "The great monolithic shrine of breccia verde, nine cubits high, eight long, and seven broad, the doors of which swung on hinges of stone, the well-carven statues, and the lions terrific in their aspect,"¹ even in recent times attested to the grandeur of this ancient structure, whose position is now marked by only a broken colossus and a fragment or two of rock. In such temples, no doubt, were trained the priesthood that became so powerful an element in directing the political affairs of the nation, at a much later date even aspiring to kingly honours. Indeed some of the pharaohs of the Old Empire, as we might expect in tribal society, performed the priestly office, and claimed to be the descendants of their favourite gods.

19. The Great Pyramid is probably the most stupendous pile of stone ever shaped into architectural form. Khufu, the second pharaoh of the IVth dynasty, is supposed suddenly to have conceived the idea of constructing for himself a vault that man and the elements might never destroy. The royal architect drafted the plan of a four-sided pyramid whose base, seven hundred and fifty-six feet each way, would cover more than thirteen acres. Rising from this base, the triangular sides were to cut one another at a point four hundred and eighty feet above its centre, a height exceeding that of

¹ Quoted by Rawlinson, *Story of Ancient Egypt*, p. 51.

Strasburg Cathedral by more than six feet, that of St. Peter's at Rome by thirty feet, that of St. Paul's of London by one hundred and twenty feet, and that of the Capitol at Washington by nearly two hundred feet.¹ Then the work of construction began. One hundred thousand workmen were drafted into service. Some were dispatched to Syene, five hundred miles up the Nile, to quarry vast blocks of granite, thirty feet long, five feet high, and four feet thick, weighing often fifty-seven tons. Others were detailed to polish the surface of these into mirror smoothness. Then the work of floating the material down the river and putting it in place is said to have occupied twenty years. There it stands to-day, a pile of stone whose cubic contents if laid in a line of cubic squares would girdle two thirds of the earth's circumference at the equator, or would build a city of twenty-two thousand houses, every house with solid walls a foot thick, twenty-four feet high, twenty feet frontage, and thirty feet depth, with party-walls added to the extent of one-third of the main walls.² Embedded in this vast pile were three sepulchral chambers; one, indeed, being in solid rock one hundred and twenty feet below the surface of the base. Entrance-ways and air-passages threaded the structure, making it wonderful in every detail, an awe-inspiring relic of more than sixty-six centuries.

20. In Art, the Old Empire shows a marked degree of progress. The searcher cannot go back to

¹ Abstracted from Rawlinson, *Story of Ancient Egypt*, p. 75.

² Adapted from Rawlinson, *Story of Ancient Egypt*, pp. 75, 76.

the beginnings: the art of the period seems to have come full-blown; it may, however, have been due to the influence of Asiatic Turanians, though it had fourteen hundred years of Egyptian time in which to perfect itself. The art of the ancient period belongs to the first six dynasties; after that time all documents cease, and no more occur until the opening of the Middle Empire with the XIth dynasty.¹ The most fruitful field of research for the art of the old time is among a certain species of tomb called Mastaba.

21. The Mastabas were the tombs of the rich citizens of Memphitic times. The Necropolis of Egypt's capital, stretching along the left bank of the Nile for fifteen miles, lay above high-water mark when the river was at its flood. At Gizeh, the northern extremity, and at Sakkarah the southern, these peculiar houses of the dead were arranged in long rows, regularly built, and separated by streets and avenues. In form they were rectangular; in size, they were, at times, one hundred and seventy-two feet long by eighty-four broad by thirty high. This was the surface chamber; the mummy chamber, reached by a well, was cut into the solid rock several feet below the floor. In one of the various departments of the surface chamber, there was placed a monolithic stele of white limestone covered with hieroglyphs. The walls, also, of this chamber were often covered with writing descriptive of the life and occupation of the silent inhabitant below. Pictures, giving us rare glimpses of the life of the second five centuries of

¹ Perrot and Chipiez, vol. i., p. 72.

united Egypt, are found abundantly in these tombs. Scribes registering the yield of the harvest, boatmen, cattle drovers, shepherds watching their flocks, bakers, huntsmen netting birds, women at their looms, workmen winnowing grain, prove the industry and settled occupations of the times. The art itself shows a skill that later times do not excel. Strange it is that such a period should be followed by a total blank of five hundred years, but such is the case, for history is silent during the following four dynasties.

22. The Beginnings of Literature and Learning are found in Memphitic times. A system of hieroglyphic and picture writing had been established. What is regarded as the oldest writing in the world¹ is an inscription from the II^d dynasty, containing the first name in history,—Shara, a priest of Sent. In the mastabas of the four following dynasties, inscriptions become so plentiful as to give many of the habits and customs of the people. In learning, medicine seems to have been one of the first sciences to develop. Rumour claims that one of the pharaohs of the Ist dynasty was the author of a treatise on anatomy. Investigation was continued, and a pharaoh of the III^d dynasty became learned in this subject, and was, besides, a patron of architecture and letters. When the inscriptions from the tombs shall have been read, we shall know more of the customs, culture, and history of the Old Empire.

¹ See note p. 103, where I speak of recent discoveries in Mesopotamia.

III. THE MIDDLE EMPIRE. 2821-1928, B.C.

1. The Middle Empire is often made to begin with the XIIth dynasty, and to end with the XVIIth, but it seems more logical to embody in this period the XIth dynasty and to close it with the XIVth. It then covers, according to Petrie, a period of 893 years.

2. The Period of Darkness in which the Old Empire went out was succeeded by a season of contention. Every nome seems to have revolted from Memphitic authority, and to have become independent. In this state of confusion,—just what is likely to happen with all peoples in a tribal state,—many have supposed that parallel dynasties were ruling. Rather, however, were these supposed dynasties simply the tribal officials in the various provincial nomes. At last a nome three hundred and fifty miles south of Memphis began to extend its power in all directions. This was the nome whose capital was Thebes.

3. Thebes is the Greek name of a city on the Nile in latitude about 26° north. Here, the usually narrow valley opens into a plain or basin. The mountains on either side of the river recede, and leave between themselves and the river's bank a broad amphitheatre—a rich green plain. On the western side, the Libyan range gathers itself into a single peak, which has an elevation of twelve hundred feet. On the east, the desert wall maintains its usual level character, but is pierced by valleys leading to the coast of the Red Sea. The situation was

one favourable for commerce. On the one side was the nearest route through the sandy desert to the Lesser Oasis, which commanded the trade of the African interior; on the other, the way led through the valley of Hamamât, rich with rare stones and abounding in mines of gold, and thence to the Red Sea coast, from which, even in early times, there was communication with the opposite coast of Arabia, the region of gums and spices.¹

4. The Thebans had built here a city of considerable importance. If they had, in the period of immigration, been one with the other Hamites, time had given them "a special cast of religion, manners, speech, nomenclature, and mode of writing." So when the central power at Memphis weakened, Thebes, asserting her independence, gained it without resort to arms. Then she began to extend her power, until finally her chieftain could claim sovereignty over the Two-Lands; and the XIth dynasty was ushered in.

5. The XIth dynasty was Theban. Antef I., so far as we know, was the first pharaoh of this dynasty. His mummy bore the royal diadem, and an inscription on his coffin lid bore the title, "Pharaoh of the Two Egypts." Still it is believed that this title was only an empty boast of Antef, and that the power of Thebes did not in his time reach Memphis by three hundred miles. Antef's son, Mentuhotep, succeeded to supreme power at Thebes. Then followed other Antefs and

Between
2821 and
2778 B.C.

¹Quoted with slight changes from *Story of Ancient Egypt*, pp. 95, 96.

Mentuhoteps, one of whom became a great hunter, and caused himself, surrounded by his four favourite dogs, to be engraved upon his tomb. Another pharaoh caused wells to be sunk along the caravan route leading to the Red Sea. Sankhkara, the last of the XIth dynasty, built a fleet and launched it on the Red Sea, sending his merchants down to Punt, the fabled land of gums and spices, probably Araby the Blest. Thus Thebes prepared for the next dynasty.

6. When the XIIth dynasty came into power, Egypt seems to have been in a state of anarchy.

Between 2778 and 2565 B.C. Every tribe was at war with its neighbours, and there was no safety for any one. The land had, no doubt, rebelled against oppression. In settling these social difficulties, Thebes furnished a new dynasty of pharaohs, who differed from any that had preceded. They were champions of the people. It may not be straining a point to infer that the tribe of the Theban nome had exercised its ancient right to raise a chieftain by election. At least Egypt entered upon a season of peace and prosperity. Among the pharaohs of this dynasty were two Amenemhats and three Usurtasens.

7. Amenemhat I. found himself in the midst of dangers and difficulties. He was rudely awakened **Between 2778 and 2758 B.C.** one night by the clashing of arms in the halls of his palace. Seizing his weapons, he rushed out to find assassins at hand, but his appearance frightened them away. The situation was critical. The Pharaoh assembled his armies, and did not cease his war until all his rivals were slain,

and the Two Egypts were united under a single ruler. Then there were foreign wars. For centuries the Egyptians had been subject to ravages from Libyans on the north-west, from Asiatics on the east, and from the Negroes on the south. Amenem-hat defeated the Libyans, arrested the influx of herdsmen from the east, building a wall of defence on the north-eastern border of his land, and punished the savages of the African interior. Then he had time for his favourite pastime—the hunting of lions and crocodiles. Above all he “gave to the humble and made the weak to live, caused the afflicted to cease from their afflictions, and their cries to be heard no more.”¹ Thus was he remembered for his good works.

8. Usurtasen I. was associated in power with his father, the preceding, for several years, then he became pharaoh. Trained in war by his father, he carried his arms into Ethiopia, and seems to have punished the people of that land, just emerging from the darkness of the prehistoric. Nor was he without the good traits of his predecessor, the land flourishing and the people enjoying a happy plenty. In turn, his son and his grandson succeeded to royal power, while the land was in that happy condition which does not make history. A single event in the reign of Usurtasen II., however, is of supreme importance, for it foreshadows the doom of native rulers, and the subjection of the Egyptians to a foreign ruler. A tribe of Semitic shepherds from

Between
2748 and
2716 B.C.

Between
2681 and
2660 B.C.

¹ Quoted by Rawlinson, *Story of Ancient Egypt*, p. 101.

Asia enters the presence of Pharaoh and begs permission to settle in the rich pasture lands of the valley. Their prayer is granted and they become subjects, though destined to wrest the sovereign power from the hands of those who befriended them.

Between
2660 and
2622 B.C.

Still there was no immediate danger, for the next pharaoh, Usurtasen III., the Sesostris of the Greeks, spent his ferocity upon the Ethiopians and the people who dwelt between the Nile and the Red Sea. The southern boundary of Egypt was extended below the Second Cataract, and inscriptions were posted there warning

Between
2622 and
2578 B.C.

the Black races against advancing further. Then the Good Amenemhat, the third of this name, became pharaoh; but his reign was so filled with good works, that it will be best treated under the head of progress.

9. The Two Dynasties Succeeding the XIIth are characterised by uncertainty. There seems to have

XIIIth Dy-
nasty, about
2565 to 2112
B.C.

been no strong central government. In fact, there may have been contemporary dynasties—one, with its capital at Thebes, and one at Xoïs in the Delta. It seems

XIVth Dy-
nasty, about
2112 to 1928
B.C.

quite improbable that a country's history, after such a career as that of Egypt, should fail utterly for a period of six hundred years. But such seems to have been the remarkable fact in the case of Egypt, just at the close of the Middle Empire.

10. The Civilisation of the Middle Empire was a. outgrowth of the older. The Thebans were a commercial people, and probably learned many lessons

vary in spirit from that of the Old. Osiris and Ptah had been dethroned, though they were still supreme in certain localities. The triad of Thebes with Amen as chief became the supreme gods of a united land. The pharaohs of the Theban line brought to their temples the spoils of war, and worshipped in strains of praise closely approaching monotheism. The Romans, at a later date, identified Amen with Jupiter.

13. The Progress of the Middle Empire was marked by great engineering feats, by the erection of obelisks and temples, and by a marked advancement in art and culture.

14. The Fayoum was the site of the greatest works of the period. This was a natural depression in the Libyan hills, west of the Nile, about a degree south of Memphis. The depression was of great depth, fifty miles in length and thirty in breadth, containing an area of six or seven hundred square miles. A gorge led the way from the Nile valley to this basin. The Good Amenemhat looked upon this region and saw that it could be made of great use to his land. Running a canal up the gorge, he filled the depression with water, thus making an exhaustless reservoir, the water of which could be used for irrigation when the river failed to rise to its regular height. Not only was there a great artificial lake made, but large tracts of the desert, bordering on the depression, were annually flooded and rendered fruitful. In this way Egypt was given a third region, which, extended to the Nile, has been named Middle Egypt.¹

¹ *Story of Ancient Egypt*, pp. 117-120.

15. Temples were built by Usurtasen I. At Thebes he carried to its completion the cell that for succeeding dynasties remained the innermost sanctuary of the great temple of Amen. At Heliopolis he caused the celebrated temple of the sun to be erected. This was one of the grandest buildings of antiquity, though its site to-day is marked only by one of the few obelisks that remain standing. This, the best memorial of this pharaoh, "is that tall finger pointing to the sky which greets the traveller approaching Egypt from the east, as the first sample of its strange and mystic wonders."¹ Of pink granite, it still, as of old, catches "on its summit the earliest and latest sun-rays, while wild bees nestle in the crannies of the weird characters cut into the stone."²

16. The Labyrinth, so called in history, was probably begun by the second Amenemhat. As seen by Herodotus, it was one of the wonders of the world. It was situated in the Fayoum, upon the shore of Lake Mœris,—a palatial building containing three thousand rooms and courts, every one of which was surrounded by a colonnade. The roof and the walls were of white limestone, while many of the columns were of red granite. All were covered with strange figures and hieroglyphics cut into the stone. One-half of the chambers were underground,—the sepulchres of kings and crocodiles. Such was the number and arrangement of the rooms, courts, and colonnades that a stranger might easily lose his way, and wander about until exhausted; hence the legend

¹ *Story of Ancient Egypt*, p. 106.

² *Ibid.*, p. 109.

about the labyrinth. At one corner of this structure was one of those remarkable pyramids for which Egypt was celebrated. As Herodotus saw it, from a base three hundred feet square, it rose to an elevation of about one hundred and eighty-five feet, while its truncated summit was crowned with immense carved-stone statues. Thus the Fayoum with its Lake Moëris, its Labyrinth, and its Pyramid, rivalled in interest any other portion of Egypt.¹

17. Art was revived in the XIth dynasty, although the seven centuries preceding are barren of any remains. The necropolis at Abydos and that at Beni-Hassan, nearer Memphis, are rich in tombs cut into the hillsides high above the level of the Nile. These tombs were large and spacious, with façades of fluted or Proto-Doric columns, with walls painted and carved with scenes from the lives of the occupants, with steles setting forth the virtues of the dead. This is all in keeping with the style of the times of the Pyramid Builders. But in sculpture there is a change. The statuary of this period presents a nobler type of man,—longer legs and more slender frame—though there is still represented more muscularity than is in keeping with the White type of beauty. The Egyptian type, in fact, was gradually rising out of the various elements mingling in the valley.

18. Literature was keeping pace with the other lines of culture. Indeed the Middle Empire has been called the Golden Age of Egyptian Literature.

¹ Herodotus, II., 148.

The legends of families were painted and carved upon their tombs, and pillars and columns were erected solely for the purpose of bearing inscriptions. Usurtasen I. is celebrated for his obelisks—monolithic needles, erected upon one end and piercing the atmosphere to the height of more than sixty feet,—the four sides of which were usually carved with writing. Usurtasen III. erected stone pillars above the Second Cataract, and caused to be written thereon a warning to the savage tribes against advancing further towards Egypt. Then there were papyrus manuscripts of poetry and prose. One lyric, belonging very early in this period, resembles, in thought, not only Ecclesiastes, but an ode of Horace.¹ It comes to us as a remnant only.

IV. THE HYKSOS INVASION. 2098–1857 B.C.²

I. The Asiatics, even in the remotest times, seem to have envied the Egyptians their possession of the Nile valley. In the first reign of the XIIth dynasty, it was found necessary to erect a wall of defence along the north-eastern frontier. Another pharaoh of that dynasty records the fact that quite a party of Asiatics with their families came before him, begging permission to adopt Egypt as their home. These are supposed to have been Semites. So we infer that the Semites had become so differ-

¹ iv., 7.

² Mr. Petrie makes the XIVth and XVth dynasties overlap. He would make the Hyksos Invasion run back to 2098 B.C. It is probable that the Hyksos had been entering Egypt for a century or two before rising to such prominence as to attempt a conquest.

entiated from the Hamito-Semitic stock as to present strong racial peculiarities. Possibly Abraham was among the Semites who sought temporary homes in the valley of the Nile, in the time of the Middle Empire. Indeed Egypt was the refuge for all, whenever there was a failure of crops in Western Asia.

2. In the history of Egypt we have now reached the period of great migrations. It will be remembered that all the peoples of Asia were, about this time, restless and moving. Surmising that it was the descent of the Aryans along the eastern Caspian coast and their debouching into India and Persia that caused this commotion, we can note the movements all along the line. The Elamites crowded into Mesopotamia; "Assur went out and founded Nineveh"; the Hittites, crowded down into Asia Minor from Southern Europe by the Aryans in Russia, were urged westward, and were driven over the Egyptian wall of defence. Seven years after the building of Hebron, they laid the foundations of Zoan in the Delta.

3. The Migration of the Hittites into Western Asia was probably a prototype of the great movements of Mongols and other Yellow peoples of later times. In great hordes they may have moved across the country, destroying the property, burning cities, and enslaving or killing the people. As the wild masses, rich with plunder and captives, moved forward, native tribes would join their ranks and swell their numbers. There seems to have gathered on the borders of Egypt a countless host, a wild and

motley array, hungering for the riches of the Nile valley. Behind them the stragglers were rebuilding where the van had burned. Thus arose Jerusalem and Hebron and Kadesh. And then the Egyptian wall was scaled, the mingled races—a plundering mob, resistless as the tide—poured into the Delta. Thus may have occurred the “Hyksos Invasion” of Egypt.

4. The XIIth dynasty had raised the Egyptians to the pinnacle of greatness. The earth had never before witnessed such a civilisation.

About 2778 to
2583 B.C.

Mankind had never before lived under such happy circumstances. All the valley rejoiced. The XIIIth dynasty was Theban.

(One of its pharaohs carried the authority of his country to the heart of Ethiopia. The

About 2583-
2130 B.C.

land flourished, and the people were happy. Then the monarch of Xoïs,

Lower Egypt, succeeded in founding a new dynasty. This, the XIVth, saw troublous times.

Zoan had already been founded. The hand of the foreigner was on the land, and his hordes were at her doors. The

About
2130 1928 B.C.

Xoite dynasty went out amid the flaming torches of the Hyksos invaders.

5. The Hyksos came from Asia. The word means “chief of the bedouins,” or “shepherds.” It is therefore inferred that the invaders were nomads from the Syrian desert. They have been called Semites, though their features belong to a peculiar non-Semitic type.¹ Then, too, the Semites

¹ Sayce, *Ancient Empires of the East*, p. 32.

had not yet reached the borders of Egypt in numbers sufficient to cause alarm. Hamitic peoples, rather than Semitic, occupied Syria at the close of the XIVth dynasty. The Hittites, alone, seem to

BUST OF A HYKSOS PHAROAH.

have been strong enough in Asia to become the mainspring of such an invasion as that of the Hyksos. The possibilities are so great as to become a probability that they conducted this conquest of

Egypt. They were the leaders, though their followers may have been mixed hordes who had gradually gathered at the gates of Egypt.¹ Thus the proud pharaohs bowed their heads before the "Impure," the loathed leaders of the Yellow race. The XVth, XVIth, and XVIIth dynasties were Hyksos.²

About
1998-1587 B.C.

6. The Hyksos Invasion may be called the First Hamito-Mongol War. In true Mongol fashion, the conquerors spread over Lower Egypt, blighting everything they touched. Yet the conquest was neither so rapid nor so complete as the language of the historian would imply. It is probable that the struggle was in progress for several hundred years. The pharaohs of the XIIIth and XIVth dynasties vigorously defended their land from foreigners. It was a struggle between civilisation and barbarism similar to that of the Romans with the Vandals, the Christians with the Turks. The XIVth dynasty transferred its capital city to Xoïs in the Delta, probably because the Xoïte nomarch had distinguished himself as a defender of the country. Then the defences gave way; the Hyksos came. To the historian the path of the invader is like that of a cyclone. Temples were razed to the ground; tombs were plundered; and the records of antiquity were so utterly defaced, that whole periods of Egyptian life are blanks.

About
2098-1998 B.C.

¹ *Story of Ancient Egypt*, p. 135.

² Petrie tries to unravel the dates of this period by running the dynasties together, as follows: XIVth Dynasty, 2112 to 1928 B.C.; XVth Dynasty, 1998-1738 B.C.; XVIth Dynasty, 1928-1738. The XVth Dynasty is thus made parallel with the XIVth and the XVIth.

These Vandal marks of the Hyksos do not exist beyond Memphis.¹ It is presumed, therefore, that their armies did not ascend the Nile beyond that point. The tombs and monuments of Thebes were unmolested. The hand of the destroyer did not reach so far.

7. The XVth Dynasty, however, seems in its later years to have been Hyksos, and to have ruled without a rival from the sea to the southern confines of Egypt. But through the last part of the XVIth and all of the XVIIth dynasties, the nomarchs of Thebes, though probably paying tribute to the Hyksos, became so powerful that they are said to have established parallel governments.

8. The Hyksos made Zoan, the old Hittite city, their capital, though at times the so-called court was held at Memphis. Zoan was strongly fortified, and there were two other centres of power; a fort was built in the Fayoum, and a garrison of two hundred and forty thousand men were stationed at Avaris,² upon the north-eastern frontier. Thus Egypt was held under the yoke of the loathed intruder. Of all the Hyksos pharaohs who must have ruled in those fateful five centuries, the names of only two or three have come down to our times. The first is that of Saïtes, who seems to have tried to organise his wild hordes into some kind of society. The last is Apepi, whose jealousy tempted him to such tyrannical measures as to cause the revolution that liberated Egypt.

¹ Rawlinson, *Story of Ancient Egypt*, p. 137.

² Possibly, identical with Zoan, *Records of the Past*, ii., 40, note.

9. Apepi, the last of the Hyksos pharaohs, became jealous of the Theban nomarch. The latter is supposed to have been descended from the old Theban pharaohs; though it is more probable that many of the mysterious changes in Egyptian dynasties were due to tribal elections. In the time of Apepi, the ruler of Thebes was one Soqnun-rî, who had rendered nearly all of Upper Egypt subject to his nome. Apepi determined to force a quarrel upon the Thebans, even though they did pay tribute promptly. He therefore sent messages couched in such mysterious language that the Theban did not know how to answer them: first, "Let the hippopotamuses which are in the canals of the country be chased on the pool, in order that they may allow sleep to visit me night and day"; then, "If the chief cannot answer my message, let him serve no other god than Sutekh." The chief of the South thereupon prepared for war. The struggle was long and fierce. The Hyksos, however, hated by the Egyptians, soon found themselves in the midst of enemies. The people flocked to the aid of the Thebans. But just as victory seemed probable, Soqnun-rî, the chief of the South, was slain in battle. The features of his mummy still show the blow of the axe, cleaving one cheek from the jaw, that of another crashing through the skull, and the wound of a dagger on the forehead.¹ It remained for his successor to expel the foreigner, and fully to restore the Theban dynasty.

Beginning of
the Second
Hamito-
Mongol War.

¹ *Records of the Past*, ii., 37-44.

10. The Hyksos were in a lower state of civilisation than were the Egyptians whom they conquered. They were nomads, wandering from place to place, existing upon plunder. It is probable that they knew little of agriculture, of manufacturing, and of art. They came destroying. Greed overmastered all respect for the culture of the conquered. But no sooner had they become permanent in the land than they sought to practise the arts of their subjects. They settled in cities, and encouraged the cultivation of the land. As is the case with all uncultured peoples, a higher culture will always conquer them. The civilisation of Egypt, at last, conquered the Hyksos; they became thoroughly Egyptianised.

11. Society under the Hyksos was no doubt tribal. Under the Egyptian order of things, the people had passed beyond the typical tribal organisation. The various nomes had a settled population, and definite boundaries. The nomarchs often rivalled the pharaoh in power, and were his counsellors as well as attendants. Under the Hyksos, the Egyptians, especially in Lower Egypt, were serfs. Nome and nomarch were ignored. The land all belonged to the Hyksos league, and the Egyptians were responsible to their rulers for a certain annual increase. Soon after the conquest, the invaders chose a chieftain, who assumed the duties of a pharaoh; but the office in time seems to have become hereditary. As old tribal forms soon proved unfitted for the government of the Egyptian people, the Hyksos became satisfied to hold military possession of the land, collecting taxes and tribute from those who cultivated

the soil. Thus for five hundred years Egyptian progress was retarded; but when the native again gained control, the nome and the nomarch were institutions of the past. The Egyptians were as one tribe whose pharaoh was an absolute monarch.¹

12. The Religion of the period was, of course, that of the conqueror. While it was not probable that the Egyptians were forced to discard their own gods and to bow down to the Baal of the rulers, it is certain that, in the flush of victory, the Hyksos permitted scarcely a temple in Lower Egypt to remain standing. They brought with them the worship of Sutekh, the great Sun-god of the Hittites. When the conquerors became nationalised they, all too late, recognised their own god in the Egyptian Set. Then temples were erected to Sutekh, and a fusion of religions took place.

13. Progress was not wanting in the Hyksos epoch. The introduction of a strong, sturdy element into such an isolated region as the Nile valley could not fail to have an effect. The foreigners brought with them the horse, unknown in Egypt before this period, and the chariot. Thus the system of warfare was revolutionised. After the spirit of Vandalism had become satisfied, the Hyksos came to realise the superiority of the native culture over their own rude life. Attention was then paid to the more refining features of native life. Temples were erected to Sutekh in various places. At Zoan a great temple was built "of blocks of red

¹ Erman, *Life in Ancient Egypt*, pp. 41, 42; Tirard's translation.

granite, and adorned with obelisks and sphinxes." While the artists were probably natives, the foreign influence was felt; the faces were not Egyptian; and the sphinxes usually were adorned with wings and the manes of lions.

V. THE NEW EMPIRE—XVIIITH AND XIXTH DYNASTIES.
1587 TO 1200 B.C.

1. The Hyksos had deluged Lower Egypt, and had occupied portions of the Middle Land, but their armies did not enter Upper Egypt at all. Through the five centuries of foreign rule, the South-land saved itself from invasion by promptly paying its annual tribute. The nomarchs, in fact, were free to wage wars and to adjust their affairs as they pleased so long as they did not rebel against the tax-gatherer from the North. The Theban nomarchs seem early to have formed a powerful league in Upper Egypt. They surrounded themselves with a council of "mighty chiefs, captains, and expert leaders."¹ They kept their subjects in military training for their wars with the Nubians and the Ethiopians. Still it did not seem to occur to them that they were to be the liberators of Egypt, until war was forced upon them by the jealous Hyksos pharaoh, Apepi. Then indeed, they found themselves hardier men and better warriors than the foreigners whom luxury had rendered effeminate. Apepi, the last of the Hyksos, had occasion to rue the day when he

¹ Quoted by Rawlinson, *Story of Ancient Egypt*, p. 150.

sent his haughty messages to the Theban nomarch, Soqnun-rî.¹ He was rousing the Egyptian lion; for the Theban had already won the title of the "Great Victorious Taa."

2. Little is known of this Second Hamito-Mongol War, except that it resulted in the expulsion of the Hyksos. The Thebans, it seems, fought their way north, the oppressors contesting every nome. But the Egyptians of Lower Egypt soon rose, and hailed their deliverers. The Pharaoh at last retreated to his capital Avaris, probably Zoan,² where he made a last stand. It was probably before Avaris that Soqnun-rî, the Theban nomarch, lost his life in an impetuous charge into the ranks of the foe. He was succeeded by Aahmes, of another family, who was possibly elected to the position of nomarch because of his superior qualifications, at this crisis, to lead the patriot army.

3. Aahmes' first task was to drive the Hyksos out of Egypt. Realising the enormity of the undertaking, he did not set out for the Delta until he was fully prepared. Upon the south, the Ethiopians were to be feared; they were, therefore, united to his cause by his marriage with the beautiful Kushite princess, Nefertari, who became his favourite wife. This action, no doubt, marks an alliance with his southern neighbours whereby he gained a large number of soldiers. Then he began his march northward. As

¹ This seems to be the proper form of a name usually spelled Raskenen. *Records of the Past*, ii., p. 40, N. 2.

² *Records of the Past*, ii., p. 40, N. 5.

it was necessary to attack the Hyksos both by land and water, a fleet had been built on the Nile, and it accompanied the infantry. The soldiery marched along the bank five hundred thousand strong, Aahmes in his chariot, the first noticed in history, leading the way. They reached the Hyksos capital, which was stormed on all sides. It was nobly defended by a garrison of two hundred and forty thousand men, but in the fifth year of Aahmes' command, the besieged broke out of the city, and fled into Asia, whence their ancestors had come five centuries before. With the skill of a great general Aahmes pursued, harassing and killing. At last the Hyksos made a final stand in Southern Palestine, where the remnant of the army was defeated and slain. So fully were the marks of the hated foreigners erased from Egypt, that only a few monuments and pieces of art mark with certainty the period; though indeed some detect their influence in the broad faces of the fishermen of the Delta.

4. Aahmes was the first pharaoh of the XVIIIth dynasty. In pursuing the Hyksos into Asia, he opened to Egypt an entirely new existence. She ceased to be an isolated country tied to the banks of the Nile; but reaching out for new possessions, she became a nation among nations. The long period of foreign wars, conquests, and failures was begun. It was the grandson of Aahmes and the Ethiopian princess, however, who first determined to follow up the victories of Egypt with foreign campaigns. This was Thothmes I.

About 1587 to
1327 B.C.

5. The first Thothmes showed his Ethiopian blood. His features were not Egyptian, and his temper lacked the mildness of the ordinary lotus-eater. No sooner had he become established as pharaoh, than he determined to avenge Egypt for the humiliation of her Asiatic bondage under the Hyksos. First, however, he was

About 1541 to
1516 B.C.

forced to teach the Nubians and the Libyans to respect Egyptian rights. Turning his armies toward the south, he mercilessly punished the transgressors, filling the land with the slain. The southern boundary of Egypt was placed at the nineteenth parallel, north; Semneh was strongly fortified; and an official, called the "Overseer of the Kush," was stationed in that fort. Then he could turn his attention to Asia.

BUST OF THOTHMES I.

6. Western Asia at this time was unevenly divided among three races,—the Yellows, the Hamites, and the Semites. The Hittites were the most important representatives of the Yellow race. Driven out of Europe by the Aryans, crossing Russia, they had for a time crowded the inhabitants of Mesopotamia, only to be cast by the reaction out of that region. Checked on the south-west by the Egyptians, their

southern boundary was finally fixed not far from the parallel that passed through the Egyptian city of Zoan. The Semites, having appeared at the head of the Persian Gulf, were rapidly Semitising Mesopotamia. Spreading westward, they held Arabia and Phœnicia, and uncertain possession of Syria, occasionally wandering into Egypt and Hittitedom. In the regions of the clashing and mingling of these two races, we find such hybrid peoples as the Philistines and the Canaanites; while in their midst in a small territory in Palestine, the Hamitic Amorites were striving to maintain their purity of race. Such were the people whom Pharaoh proposed to war against; though, by keeping to the south, he was able to avoid the Hittites, the most formidable of them all.

7. In the sixth or seventh years of his reign, Thothmes directed his forces toward the east. He passed through regions where the inhabitants, through lack of organisation, could offer no resistance. In Syria, he met with some opposition. Having reached the Euphrates River, he was engaged by quite a formidable army, but he was victorious, taking much booty. It is claimed that this occurred in the Naïri country; if so, the Egyptians must have passed through a corner of Hittitedom. Satisfied with his conquests, Thothmes returned to Egypt, spending the remainder of his reign in rebuilding what the Hyksos had torn down, while his overlordship was acknowledged from the Euphrates in the north to the Third Cataract of the Nile on the south.

8. Queen Hatasu was the acknowledged ruler of Egypt after the death of Thothmes I. She was probably the sister-wife of Thothmes II., and as such was virtually pharaoh. Her husband, naturally weak, did not live long, while her younger brother was only a child. The

About 1516 to
1503 B.C.



HEAD OF THOTHMES II.

ambition of the queen was unbounded, but was spent on internal improvements and on commercial enterprises. During the last few years of her reign she was regarded as a usurper, and in some way her reign was brought to an end, Thoth-

mes III. succeeding to the throne of his great father.

9. The Third Hamito-Mongol War began in the reign of Thothmes III., who made no less than thir-

teen campaigns against the Asiatics. In

About 1481 to
1449 B.C.

the first of these he met the Hittites, who were for two dynasties the only rivals of the Egyptians among the nations of the world. The Hittites had built their capital at Kadesh on the Orontes. Hearing of the approach of the Egyptian army, the king of Kadesh summoned allies from all the tribes of Asia Minor as well as from the islands of the Ægæan. The two armies met at Megiddo, where one of the great battles of the world

was fought. At Karnak the Egyptians proclaimed themselves victors, but Megiddo was not taken. The Hittites were "graciously pardoned."¹ Six score Asiatic towns were plundered, and the Egyptians returned laden with booty. Among the nine hundred

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captured chariots was a gold-plated one that had belonged to the Hittite king. In every succeeding campaign, Thothmes encountered his despised rivals. Twice Kadesh was taken. The Euphrates was reached, a fleet built upon it, and a detachment of troops sent down the river to plunder the cities and towns of Mesopo-

HEAD OF HATASU.

tamia. Thus were Babylonia and Assyria challenged to combat, —a challenge which they were some centuries in accepting. Of the plunder gathered from this region, Pharaoh seemed the proudest of his hundred and fifty elephants, the first brought into Egypt. The return was made by a northern route and down the Mediterranean, that tribute might be exacted from Lebanon, Phœnicia, and the islands

¹ Wright, *Empire of the Hittites*, p. 17.

of the sea, Cyprus for many years paying an annual tribute of copper. In addition to his expedition by land, Thothmes kept a fleet which he used in his attacks upon Phœnician and other Mediterranean cities.

10. At the death of Thothmes, Egypt held in military subjection a larger territory than had ever before acknowledged the rule of a single power. His decease, however, was the occasion for a general revolt, and the vast conglomerate of peoples, lacking the cementing power of organisation, disintegrated, leaving Egypt with no more territory than she had before her foreign wars.¹

11. The immediate Successors of Thothmes III. did little for the political development of their country. The first reconquered the Asiatics, carrying his arms even to Nineveh, collecting tribute from many tribes. The second was essentially a builder. He constructed the Twin Collossi, one of which was the vocal Memnon that was the pride and awe of the ancients. His wars were mainly raids into Ethiopia and the lands of the Negro races, his object being to capture slaves for his markets. The fourth ruled under the guardianship of his mother, Tii, who seems to have been a foreigner. This pharaoh spent his reign in trying to propagate a peculiar form of religion

Amenhotep
II.

Amenhotep
II.

Amenhotep
IV. About
1383 to 1365
B.C.

¹ "Professor Mahler, by the help of astronomy, seems lately to have fixed the dates of Thothmes III. . . . and Ramses II. . . . the former reigning from March 20, B.C. 1503, to February 14, B.C. 1449, and the latter from B.C. 1347 to 1281."—A. H. Sayce, *Sunday School Times*, Feb. 2, 1895, p. 66.

known as "Disk-worship." Thus by successive steps, Egypt was preparing for the advent of a new dynasty. There was just a flicker Horemheb. when the last pharaoh reduced Ethiopia to subjection, and compelled the Asiatics to renew their tribute.¹

HEAD OF AMENHOTEP IV. (KHUENATEN).

12. The XIXth dynasty² covers the most impor-

¹ Rawlinson, *History of Ancient Egypt*, vol. ii., pp. 285-88.

² If Sayce's statement that Ramses II. reigned from 1347 to 1281 B.C. is true, Petrie's dates for the last part of the XVIIIth dynasty are not accurate. Sayce and Petrie agree in the dates of Thothmes III.

tant epoch in the history of the Egyptians. In that period of two centuries, these Hamitic Whites, at the very height of their power, had their ambition checked, and found the limits of their culture-vitality. Externally, the Hittites had become no mean rivals of the Egyptians in power; internally, while the land was adorned with the grandest temples and tombs of antiquity, the power of the pharaoh was not sufficient to check the departure in a body of two millions of his subjects from his domains. The Hamites had reached the apogee of their culture; their fall before the faces of superior, though later, races was inevitable.

About 1328 to 1200 B.C.

13. The political Face of Western Asia had undergone great changes since the time of Thothmes III. The Hittites, whom he met in battle were not the organised league that confronted the armies of Ramses I. Three centuries of conflict with the Egyptians had wrought a wonderful change in the Hittite condition. They had centralised their power in two capitals, Carchemish and Kadesh; they had secured the alliance of many of the Semitic tribes that wandered over the vast region stretching from the Nile to the Euphrates, as well as the most formidable Semitic people of that time, the Phœnicians; and they had joined to their standard the Trojans and other Aryans from the islands of the Ægæan. Thus strengthening themselves with White stamina—Aryan and Semitic,—they prepared for the conflict. Nor had they neglected other preparation. In equipment,—the inventors

of the chariot—in knowledge of military tactics, strategy, and engineering, in the discipline of their troops, they were abreast of their times.

14. On the other hand, the Egyptians had all these, and the prestige of a career of conquest. They were members of the White race, and the cheeks of their pharaohs were bleached with the blood of generations of Semitic mothers. But the Egyptian people had doubtless been blackened and weakened by an infusion of Ethiopian and Negro blood. Thousands of slaves had been imported from their African homes, and the fusion with the cast-ridden people of the Nile valley was already telling upon the strength of the Hamites.

15. In brief, then, the conflict of the XIXth dynasty was really a struggle of races. The Hamites, weakened by fusion with the Blacks, were to contest the sovereignty of the civilised world with the Yellows who were strengthened by the muscle and sinew of the Aryan and the Semite. The Fourth Hamito-Mongol War did not begin in earnest, however, until the time of Seti I.

16. Ramses I., the first ruler of the XIXth dynasty, was raised to a throne just after a time of trouble. One of those mysterious periods that ushered in a change of dynasty had just passed. Who he was or what was his origin, are still unsettled questions. The last pharaohs of the XVIIIth dynasty had been foreigners; their reigns had been unsatisfactory. A new man was demanded, and Ramses was the choice. Possibly this election fell to the council by whom the pharaoh had always

been surrounded. Thus the election may have taken place about as it did in old tribal times. From the conflicting speculations of historians, it may be safe to conclude that Ramses, born of a line of Semitic mothers, came from Lower Egypt.¹ While the dynasty is called Theban, Zoan or Tanis was a favourite residence of the pharaohs. After ruling for a few years Ramses was succeeded by his son Seti I.

17. Seti I. found troublesome neighbours on three sides—the Hittites on the north, the blonde Hamites on the west, and the Ethiopians on the south. First, he marched into the territory of the most formidable—that of the Asiatics.

18. The Fourth Hamito-Mongol War was, indeed, begun by Ramses I., who met the Hittites in their own country with such success that a very satisfactory treaty was formed. Seti, ignoring this treaty, was at the gates of Kadesh before the enemy was aware of his approach. After a brief struggle, the city fell into his hands; the Hittite garrison, withdrawing into the country, under Mautenar at length made a stand. The battle that followed was a desperate one. The Egyptians boasted “a great overthrow” of the Hittites, yet they were willing to subscribe to a treaty of peace whereby Northern Syria remained under the dominion of their enemies. Hostilities closed with Egypt in control of most of her foreign Asiatic possessions.

19. Seti I. returned to Egypt in triumph. He

¹ Sayce, *Ancient Empires of the East*, p. 42.

did not, however, rest long. The Libyans on the north-west had long been troublesome, even entering the Delta unbidden to make their homes there. Pharaoh turned his army in that direction, soon driving the invaders to the caves of their own moun-

HEAD OF SETI I.

tains. Then the seat of war was transferred to Ethiopia, whose tribes were severely chastised for their rebellion from the Egyptian yoke. Although Seti was so victorious, he showed his fear for Egypt's safety, as well as his lack of confidence in Hittite sincerity, by beginning a wall of defence

upon the north-eastern frontier. Toward the close of his reign, he associated his son, Ramses, then a mere boy, upon the throne. To him full power was finally transferred.

20. The Fifth Hamito-Mongol War was begun by Ramses II., who had no sooner become sole pharaoh, than he determined to collect tribute

About 1275 to
1260 B.C.

from all the Asiatics that had acknowledged the suzerainty of Thothmes III. Hearing that Khitasir, the new Hittite king, was making great preparations for war, he believed himself justified in entering that country. Summoning a large army, he crossed the frontier. Marching rapidly toward Hittitedom, he learned that Khitasir had formed one of the greatest leagues that Egypt was called upon to meet in battle. The Syrians, the Naïri, the Trojans, the inhabitants of certain islands of the Ægæan, and the Phœnicians, all had sent soldiers at the summons of the Hittite king. The two great armies approached each other. The military skill of the two commanders was exercised to the utmost. Strategy was employed on both sides. Khitasir sought to entrap the invaders in an ambush, but was foiled. Then the two armies were marshalled for open battle. The ancient world had not witnessed a battle where such preparation had been made, where such equipments were furnished, where such discipline was maintained. The Hittites are said to have had twenty-five hundred chariots, every one bearing two soldiers and a driver; the Egyptians had, no doubt, as many, though a single soldier and a driver manned a chariot. When the

two armies met, Ramses dashed forward with such fury that he broke through the Hittite line. Then for a moment he performed Achillian deeds of prowess, until the " Brigade of Râ " came to his rescue. As it was, the poet makes him, single-handed, slay his thousands, while his troops remain inactive. The first day of battle ended with the victory promised to the Egyptians. But early in the morning, Khitasir and the remnant of his army were in the field ready again to dispute its possession. The Egyptians claim that the Hittites were soon driven into their city, and that Khitasir came forth to sue for peace; but in the terms of the treaty that followed, the Hittites are treated with respect equal to that shown their enemies. So it may be concluded that the Egyptians themselves were willing to return home with what booty they had. Thus ended the battle of Kadesh.

21. The Treaty which followed this battle is one of the greatest monuments of ancient civilisation. It was not consummated until sixteen years after its ratification, then the terms were engraved upon a silver disk. " Each nation bound itself under no circumstances to attack the other; each promised to give aid to the other if requested in case of its ally being attacked; each pledged itself to the extradition both of criminals flying from justice and of any other subjects wishing to change their allegiance; each stipulated for an amnesty of offences in the case of all persons thus surrendered." ¹ Ramses thus confessed that the Hittite power was equal to

¹ *Story of Ancient Egypt*, p. 243.

that of Egypt. Though he made repeated Syrian campaigns, he did not again test the strength of the Northern Asiatic confederacy.

22. An Interesting Romance is connected with the battle of Kadesh. Some prisoners were brought into the presence of Ramses, and as he was inclined to treat them harshly, the beautiful daughter of Khitasir came forward to plead for their liberty. Ramses, struck by her beauty, did not forget her; and many years after, when the breach between the two countries was healed, and the treaty of peace was ratified, he asked for the hand of this princess in marriage. Khitasir himself brought her to the Egyptian capital, and Ramses made her his principal wife.¹

23. Ramses II. completed the wall that his father had begun. Thenceforth the Egyptians looked to that as their principal defence against the Asiatics. Occasionally an expedition was organised to reconquer the territory once held. At long intervals some great conquests were made; "but, speaking broadly, we may say that her Asiatic dominion was lost, and that Egypt became once more an African power, confined within nearly her ancient limits."² Even at home, the Pharaoh did not meet with the willing subjection that was manifested toward the Pyramid Builders. The Israelites, who had been given homes in the Delta by the Hyksos, were beginning to complain of their usage. Seti I. had begun their persecution; but Ramses II. is known

¹ Rawlinson, *History of Ancient Egypt*, vol. ii., p. 321.

² *Story of Ancient Egypt*, p. 244.

as "the pharaoh of the oppression." The power of Egypt was, indeed, on the wane.

24. Mineptah, the thirteenth son of Ramses, was the "pharaoh of the exodus." Probably the son of the Hittite wife, he was not a warrior, nor was he an energetic ruler. It was in his time that the Libyans determined to seize enough of Egypt to make them

About
1206 B.C.

HEAD OF MINEPTAH.

homes. Leaguings themselves with other peoples of Northern Africa, and with Sardinians, Sicilians, Achæans, and other Aryans of Southern Europe, a formidable army was raised. The Libyan, Mar-

maiu, led it at once into the Delta, giving the land to his wild followers for plunder and rapine. The cruelty and desolation of early Hyksos times were repeated. At last the irresolute pharaoh left his home long enough to order his army into the field to save Egypt. Warned by a dream, he could not accompany his forces; but his generals were successful. The battle of Prosopis was fought, in which the invaders were almost annihilated.

About
1200 B.C.

Then Pharaoh burst forth in a song of glorification, lauding his own prowess. Indeed, so weak was Mineptah I. that some of his own subjects, in a fit of rebellion, marched boldly out of the country.

25. The Israelites, according to the Hebrew Scriptures, had been given the land of Goshen as a place of residence. They had resided there ever since.

About 1600 to
1200 B.C.

For four centuries they had flourished, and had almost forgotten that Egypt was not to be their permanent home. The time had now come for them to go forth in search of the land promised to their great forefathers. Seti I. became pharaoh, and his ambition for building called into his service all the workmen that the land could afford. Ramses II. followed. He was even more ambitious than his father. Social conditions had changed so that the pharaoh could force his subjects to labour for the State. During Ramses' long life-time, he drove his workmen to their tasks with the lash. If they faltered or rebelled, the cruel bastinado was used. Then Moses came forward to pronounce to Pharaoh the command of God: "Let

my people go." There was the faltering and uncertainty of Pharaoh and the faithlessness of the Hebrews, until, in the seventh or eighth years of the reign of Mineptah, the Israelites were ordered out of the land. The Egyptians pursued. In endeavouring to follow the fugitives across the bed of the north end of the Red Sea, which the winds had for a little space rendered free from water, the heavy Egyptian chariots were mired in the moist sand. The water returning, overwhelmed them. The Israelites were then beyond Egyptian power. There is little doubt that this episode was accompanied by such dire calamities that the Egyptians themselves felt relieved when their troublesome subjects had departed.

26. The XIXth dynasty had raised Egypt to the height of its political importance. The vast possessions gained by Thothmes III. had been held by Seti I., and Ramses II. had maintained the supremacy of his land. But Mineptah lost almost all that had been gained. The dynasty closed with Egypt little more than an African nation, and the land embroiled in a civil war. It is even claimed that a Syrian from Phoenicia made himself pharaoh and ruled the most of Egypt.¹ Then came the period of confusion that presaged a change of dynasty.

27. Egypt in the XIXth dynasty also reached the summit of her culture. As a nation among nations, she must give place to later-born and more-enduring races. They must increase, but she must decrease.

¹ Sayce, *Ancient Empires of the East*, p. 46.

It may be well, therefore, at this point, to view her Society, Religion, Civilisation, and Progress.

28. The Social Organisation of the New Empire differs from that of the old in type. The Hyksos, ignoring all Egyptian institutions, broke down the existing form of government. The office of the nomarch was abolished, or fell into decay, and the boundaries of the nomes were obliterated. The Shepherds held Lower Egypt in military subjection, and, through fear of a similar fate, forced the remainder of the valley to pay tribute. The foreigner ruled; the Egyptian forgot his ancient rights and institutions. Genuine tribal society must adapt itself to the changed circumstances; it was, therefore, completely revised. In Thebes, all through the Hyksos period, there existed an official, who claimed to be pharaoh. By paying his annual tribute, he succeeded in living in peace with the Hyksos pharaoh of the Delta. He was permitted to keep an army and make war upon the acknowledged enemies of Egypt. If not earlier, at least toward the end of the Hyksos period, the Theban chieftain, seems to have begun a new form of government, which may, indeed, have been modelled after that of his master in the Delta. True, it seems that he built upon the former tribal type.

29. The Government thus reorganised was vested in a pharaoh and a council. While the office of pharaoh is often represented as hereditary in one family, it is also known that "a father could not do very much to insure that his son should succeed him; Pharaoh had to decide that matter with his

counsellors.”¹ Thus was the old tribal custom of election to office grafted into the new system. In this way, no doubt, the thirteenth son of Ramses II., and not the oldest, was placed upon the throne of his father. Indeed, down to Ethiopian and Persian times, Egyptians rose into prominence as individuals, and not because of their family.² With the consent of his counsellors, the pharaoh often associated a son with him in office, with the understanding that this son was to succeed him in power. Ramses II. was thus for several years associated with Seti I. Perhaps much of the irregularity in succession, as well as succession in the female line, that confuses the historian, may be explained by the elective plan.³

30. The Council did most certainly exist in the New Empire. The method of selecting members, however, was different from that employed in tribal times. Soqnun-rî, nomarch of Thebes, who organised the revolt against the Hyksos, gathered about him chieftains and individuals of influence and power. These formed his council. When Soqnun-rî's successor, after dethroning the foreigner, became the acknowledged pharaoh of Upper and Lower Egypt, he formed an arbitrary council. Governors were appointed over the larger towns. Thothmes I. created a Prince of the Kush; and among later pharaohs, foreigners and slaves were

¹ Erman, *Life in Ancient Egypt*, p. 157, Tirard's translation.

² *Ibid.*, p. 158.

³ Maspero, *Dawn of Civilisation*, pp. 528-30, McClure's translation, Sayce edition.

appointed to positions of trust,¹ probably being members of the council. Then the power of the pharaoh was strengthened by a large body-guard, or private company of troops. The so-called feudal system, more correctly termed tribal life, had come to a violent end.²

31. The Army of Egypt had been organised upon a new basis. Gradually the pharaoh gathered around him a standing army of several thousand paid soldiers. These were thoroughly disciplined and equipped for war. Then the army was further recruited by bands of mercenaries, which, according to their own tribal customs, fought under their own chieftains, after their own methods of warfare, armed in their own way. In the time of Ramses II., so thorough had become military organisation, that in the battle of Kadesh the troops, divided into four divisions, seemed prepared for scientific warfare. The divisions of Râ, Amon, Ptah, and Sutekh were arranged with true military precision,—the first, surrounding Pharaoh, was in the midst of the other three. In connection with this well-disciplined army was a host of chariots. While the Hittites boasted of a large army and twenty-five hundred chariots, they found the Egyptians truly invincible.

32. Thus under the New Empire, the government was vested in a pharaoh, probably elective, a council of wise men, and a standing army. Egypt was under military subjection almost as odious as that of the Hyksos; for several of her pharaohs were of foreign extraction. After the time of Soqnun-rî

¹ Erman, p. 106.

² *Ibid.*

organisation seems to have ceased until the XIXth dynasty. Thothmes I. and Thothmes III. were great conquerors,¹ with vast armies traversing more territory than had ever before been subdued by one people. Yet they seem to have lacked organising power. As soon as their armies passed on, the most insignificant tribe dared rise and throw off the yoke of the pharaoh. Indeed, in the XVIIIth dynasty the conquests of Egypt, through lack of organisation, did not materially increase the boundaries of her dominions. The Iroquois confederacy among the American Indians was more thoroughly organised. Ramses II. was more of a statesman. Though he could not conquer the Hittites, his dominion included all Asia south of Hittitedom even to the Euphrates. In this region he left garrisons and stationed scribes, who collected tribute and reported anything bordering upon insubordination. Ramses was in a position to fulfil the terms of the Treaty of Kadesh, which, among other provisions, obligated the Egyptians as well as the Hittites to send to his native country any person of either nationality, who might choose to change his residence. Still the government had not yet passed into that stage of development, when we might call it political,—a form of government purely Aryan.

33. Religion and forms of worship are forever changing; so we find many new features in the creeds of the New Empire. Little has been said about the priesthood of Egypt. Though there were priests, or religious teachers, at the founding of the

¹ *Story of Ancient Egypt*, p. 204.

first temple, yet in the preceding periods the inhabitants of the Nile valley were not a priest-ridden people. Through the records of centuries, appear evidences of the gradual rise of a most powerful religious body. In the olden time, most of the priesthood held inferior positions bestowed upon them by the nomarchs. We hear of the estates of the temples, and meet with "treasures" of sanctuaries. Under the Middle Empire the priestly functionaries increase. There are then "Scribes of the Sacrifices," "Superintendents of the Temple Property," and a few others. Under the New Empire, "the individual divinities have special superintendents for their property, for their fields, for their cattle, for their granaries, and for their storehouses; they have directors for their buildings, as well as their own painters and goldsmiths, their servants and slaves, even the chief barber has his place in all the great sanctuaries."¹ The pharaohs, at this time, were heaping riches upon the gods, and the estates of the temples grew to almost boundless dimensions. Great sanctuaries were built and endowed. The priesthood became almost a controlling factor in Egyptian political life.

34. The gods of Egypt had not materially changed. Ordinarily the pharaohs seemed to endeavour to acknowledge and honour the preferences of their various subjects. At the battle of Kadesh, the Egyptian army was arranged in four divisions,—the armies of Amen, Râ, Ptah, and Sutekh. Probably the worshippers of every god fought under

¹ Erman, pp. 104-5.

the standard of his deity. But at the close of the XVIIIth dynasty, a serious innovation was attempted. Amenhotep IV., a religious fanatic, proposed to make the sun-god, Aten, supreme over all other gods. It seems that this pharaoh was far in

KHU-EN-ATEN WORSHIPPING THE SOLAR DISK.

advance of his people. He would have all his subjects worship the beneficent sun whose spirit was bright and good. He changed his name to Khu-en-Aten; he chiselled from the monuments the name of the rival god Amen; and he removed his capital to a new site now called Tel-el-Amarna. The followers

of Amenhotep were called Disk-worshippers. Their religion bordered on monotheism, and may have been influenced by that of the Israelites who dwelt in Goshen. Indeed the disfavour of these unhappy bondsmen may date from the downfall of the Disk-worshippers; for this heresy, no doubt, hastened a change of dynasty. The XIXth dynasty not only restored the old gods, but built them grander temples than had ever before been erected.¹ At this time, not only were the priests of the temples of princely rank, but Pharaoh stood at the head of the different forms of worship,—a god and the son of a god. As such, indeed, he seems to have been adored.

35. In Civilisation, the Egyptians showed the influence of their contact with other nations. Except in the case of the young slave, nakedness was not seen. The upper caste wore two garments made of fine white linen, while the lower castes dressed so as to give the utmost freedom to the limbs while working. A wig was worn upon the head, the artificial hair of which was arranged in styles differing with the dynasty. Sandals were worn upon the feet, and ornaments of gold upon the arms, neck, and ankles. Polygamy was practised, every prominent man having his harem. Money had not yet been introduced to aid in commercial transactions. Though copper was received as tribute from Cyprus, it came as a product of that island. Commerce was merely barter, the products of one country being exchanged for those of others. Caravan routes led from Thebes

¹ *Story of Ancient Egypt*, pp. 223-30.

to the remotest lands. Queen Hatasu, one of the pharaohs most enthusiastic for the progress of her people, launched her merchant fleets upon the Red Sea, and established an extensive commerce with African and Asiatic seaport countries. Thothmes III. carried the use of ships further, and introduced naval warfare in the Ægean. While it is true that evidences of a culture that may truly astonish are

HOME BUILT ON PILES IN THE LAND OF PUNT.

not wanting, there was about it all a splendour truly barbaric. The Shakspearean "This was a man," cannot be applied to the Egyptian of the New Empire. By nature he was deceitful and cruel. Thothmes III. did not pretend to keep inviolate the treaty formed with the Hittites, but invading Asia, surprised the shepherds in the fields with their flocks. Then the monuments record life under the cruel bastinado of the tax-gatherers, not only, but the

bloody boasts of pharaohs with their own hands executing prisoners. Names used in the New Empire, if they had not lost their figurative meaning, would suggest a crudeness of thought akin to that of the American Indian. Among a shower of other appellations, even Pharaoh was addressed as "The Beautiful Silver Hawk," or "The strong Bull against the miserable Ethiopians"; while "Beautiful Sycamore," and "Daughter of the Crocodile" were common names.¹ An idea of Egyptian life can be gained from the following account of Amenhotep IV. going to worship at the shrine of the Sun-Disk.

36. "The procession moves out of the courts of the royal palace surrounded by the greatest pomp and splendor. Two runners with staves hasten first to clear the way through the inquisitive crowd for the king's chariot. Following close behind them comes His Majesty drawn by fiery richly-caparisoned horses, with which the servants can scarcely keep pace. On either side is the body-guard on foot, running, Egyptian soldiers and Asiatic mercenaries armed with all kinds of weapons; their badges are borne before them, and behind them the officers follow, driving. After the king's chariot come those of his consort and of his daughters, two of the young princesses drive together, the elder holds the reins, while the younger leans tenderly on her sister. Behind them come six carriages with the court ladies, and on either side six more with the lords of the bed-chamber. Runners and servants hasten along on both sides swinging their staves. A more splendid spectacle can scarcely be imagined than this procession as it passed quickly by the spectators; the gilded chariot, the many-colored plumes of the horses, the splendid harness, the colored fans, the white-flowing garments, all lighted up by the glowing sun of Egypt."²

¹ Erman, *Life in Ancient Egypt*, 56, 57, 71, 72, 159-162.

² *Ibid.*, p. 64.

37. There are other indications of a Condition of Society and Civilisation far removed from the old order. The land had passed into the hands of the State and the priesthood, in the XIXth dynasty, there being no individual landholders.¹ A species of communism prevailing, every subject looked to the priest or to Pharaoh for his rations of food and clothing. Disputes were decided by a great Court of Justice, consisting of several priests.² There seems to have been a mania for keeping records; every temple had its force of scribes, who minutely recorded the smallest transactions. Thus contracts were made and signed; and all the transactions of court and temple were kept on file.³ The indication of almost the highest condition of culture, however, rests in the reciprocative measures of the treaties of the times.

38. Egypt had been making vast strides. Her intercourse with other nations was reflective. For a time she had conquered; but the returning warriors had brought with them a taint of Asiatic culture. Fan-bearers, and other signs of effeminacy, made their appearance at court. In architecture, art, and learning, likewise, the Egyptians were greatly awakened by their contact with the outer world. The most marked example of the influence of Mesopotamia upon the architecture of the Nile valley, is found in the celebrated temple-tomb of Regent-queen Hatasu.

39. The Temple-tomb of this so-called queen differs from any other architectural structure in

¹ Erman, p. 129.

² *Ibid.*, p. 140.

³ *Ibid.*, p. 146.

Egypt. A site was selected in the face of the Libyan hills. The solid rock was hewn away so that the right side and back were protected by perpendicular cliffs, rising above the building. Then as you approached the structure, you passed through a paved way guarded by more than two hundred sphinxes arranged in rows upon either side. Next you entered in succession four vast and magnificent courts ranged upon different elevations, reached by flights of stairs and inclined ways running back into the hills. Beyond these, even, was a subterranean chamber, probably the sepulchre of the founder. Hatasu lived just at the time when the first armies were returning with fabulous stories of the magnificence of the far East. Fond of innovation, she employed a foreign architect to model her a temple after Asiatic structures. Thus was erected Dayr-el-Bahari, as it is now called. But the idea was not popular with her countrymen, and they returned to native styles of architecture.¹

40. The Tomb of the New Empire was a vast chamber hewn from living rock. The great necropolis was in the vicinity of Thebes, many royal tombs being in a wild ravine now called Bab-el-Molouk. It is a gloomy place, slopes of the hills being riddled with galleries penetrating far into the solid rock. Every pharaoh of the XVIIIth and XIXth dynasties built here a separate chamber, and caused his deeds to be inscribed upon the walls. The tomb of Seti I. is probably the most celebrated. Penetrating the

¹ Perrot and Chipiez, *History of Ancient Egyptian Art*, vol. i., pp. 425-7.
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mountain side and descending two flights of stairs, the explorer, after traversing two long and richly decorated corridors, entered an oblong chamber. Here it would seem that the excavation would cease; but at the farthest side was a deep well, across which was a sealed passage. Breaking through this, the discoverer reached a new series of galleries and chambers. In the farthest of these was a sarcophagus of Oriental alabaster. As it was empty, a hole was cut through the bottom. A flight of stairs and an inclined plane thence penetrated the interior of the mountain for more than fifty yards, only to be cut off by a falling roof. Far beyond the present end of the passage, the great Pharaoh was first laid to rest.¹ Throughout

“the lavish profusion of the painted sculptures, and the exquisite care with which everything, down to the minutest hieroglyphic inscription, is finished, excite the admiration of the beholders; while the mystic character of the scenes represented and the astronomical problems involved in the roof pictures of the ‘Golden Chamber’ add an element of deeper interest than any comprised within the range of mere art.”²

41. The Mummies of these great pharaohs were not discovered until a few years ago. As none of them were found in their own tombs, it had puzzled Egyptologists to know where they had been placed. Some Arabs, finally, were detected in selling relics of the XIXth dynasty. They were forced to show where these valuable pieces were found. In a simple subterranean chamber, thus were found twenty-

¹ Perrot and Chipiez.

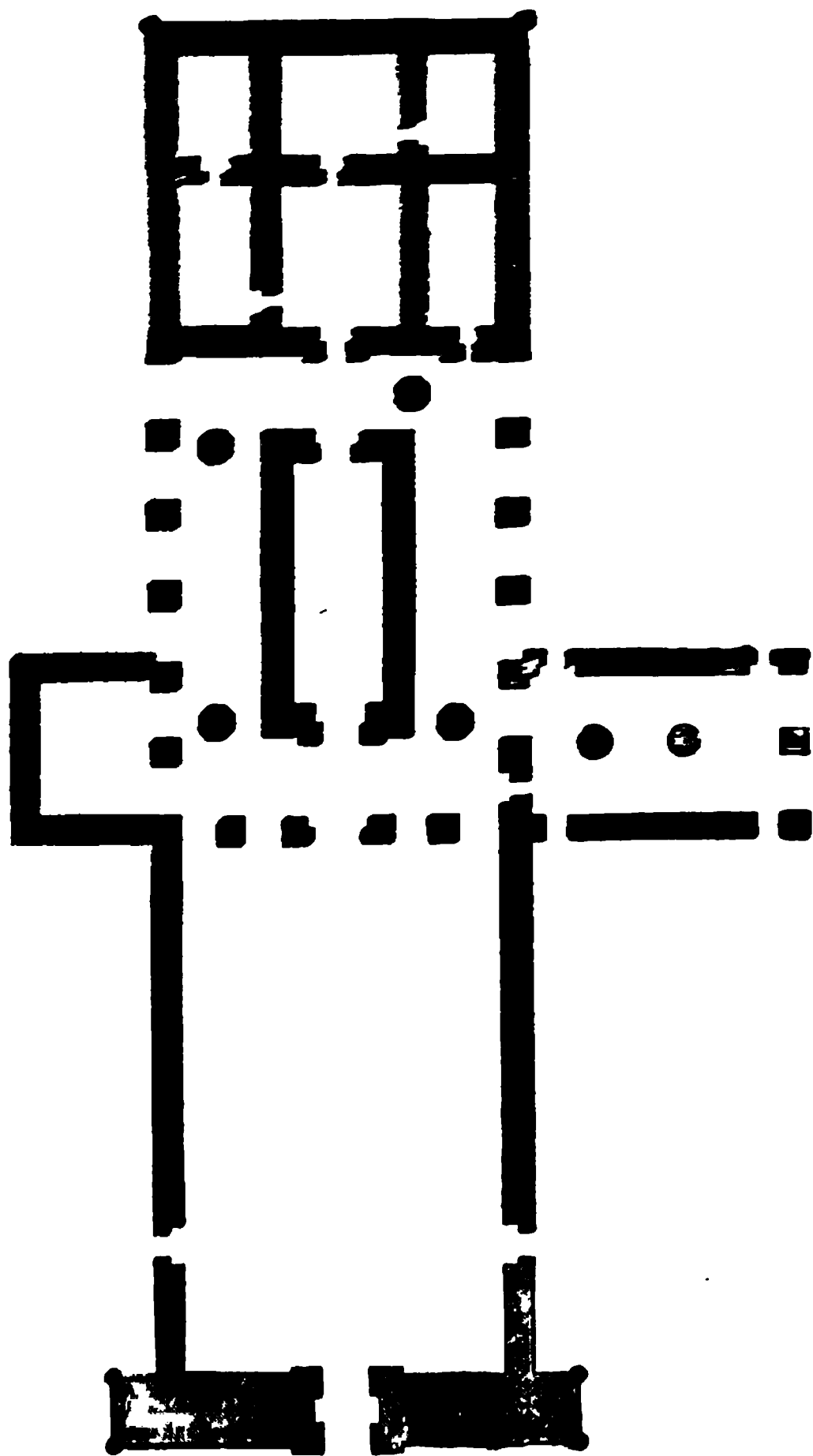
² Rawlinson, *History of Ancient Egypt*, vol. ii., p. 305.

two mummies, including those of Ramses I., Seti I., and Ramses II. It was then learned that in the XXIst dynasty, there had been appointed an "Inspector of Tombs." This official had not only rebandaged these mummies, but had finally removed them to the burial chamber of the Her-Hors, where they were kept as guests for the dead there reposing.¹

42. Temple Architecture had made little progress since the time of Usurtasen I. Hatasu, when regent, made the first advances from the simple cell toward "that richness of complication and multiplicity of parts which it ultimately reached." Her grandest temple was at Medinet-Abou. Thothmes III. built great temples in nine of his cities, following, on the whole, the pure Egyptian style. The greed of the conqueror has widely diffused his works; for Rome, Constantinople, London, and New York can each boast an obelisk originally erected on Egyptian soil in honour of this great pharaoh.² Amenhotep III. built palace temples, one of which, at Thebes, was approached by an avenue of colossi. At one extremity of this avenue was "The Pair," one of which is celebrated as the Vocal Memnon. A heap of sand and the Twin Colossi for ages alone marked the site of this structure. These twins are statues of the Pharaoh in a sitting posture, each carved out of a single block of stone; still they were originally more than seventy feet high. For

¹ Amelia B. Edwards, *Harper's Monthly Magazine*, vol. lxv, pp. 185-204.

² *Story of Ancient Egypt*, pp. 202-3.



GROUND-PLAN OF TEMPLE AT MEDINET-ABOU.

centuries, in ages past, every traveller in Egypt visited these lonely sentinels at daybreak, to hear their morning song; as often, when the atmospheric conditions were right, one of these colossi would emit music. At last an earthquake shock changed its position and closed its voice forever. These are still, probably, the greatest statues ever cut from rock.

43. "Egyptian architecture culminated under Seti and his son Ramses. The greatest of all Seti's public works was his pillared hall at Karnak called the most splendid chamber that has ever been built by any architect; and even in its ruins, one of the grandest architectural sights that the world contains. Seti's hall is three hundred and thirty feet long, by one hundred and seventy feet broad, having thus an internal area of fifty-six thousand square feet, and covers, together with its walls and pylons, an area of eighty-six thousand such feet, or a larger space than that covered by the Dome of Cologne, the largest of all cathedrals north of the Alps. It was supported by one hundred and sixty-four massive stone columns, which were divided into three groups—twelve central ones, each sixty-six feet high and thirty-three feet in circumference, formed the main avenue down its midst, while on either side, two groups of sixty-one columns, each forty-two feet high and twenty-seven round, supported the huge wings of the chamber, arranged in seven rows of seven each, and two rows of six. The whole was roofed over with solid blocks of stone, the lighting being, as in the far smaller hall of Thothmes III., by means of a clere-story. The roofs and pillars and walls were everywhere covered with painted bas-reliefs and hieroglyphics, giving great richness of effect, and constituting the whole building the most magnificent on which the eye of man has ever rested." ¹

44. This, too, was the period of Sphinxes and Colossi. Some of the temples were approached by avenues of sphinxes numbering more than five hundred on each side. At Thebes, in the vicinity of

¹ *Story of Ancient Egypt*, p. 245.

the Twin Colossi, the ruins of fifteen more huge statues have been found. The façades of two temples built by Ramses II. at Ipsamboul are ornamented with giant statues of Pharaoh and his wife, together with more than a score of cynocephalic figures, which, though seated, are more than seven feet high. Such figures are found from one end of the land to the other.

45. The Sculptures and Paintings of the New Theban period are masterpieces of Egyptian art. The Egyptians understood

“better than any other nation, how to use sculpture in combination with architecture, and to make their colossi and avenues of sphinxes group themselves into parts of one great design, and at the same time to use historical paintings, fading by insensible degrees into hieroglyphics on the one hand, and into sculpture on the other, linking the whole together with the highest class of phonetic utterance. With the most brilliant coloring, they thus harmonized all three of these arts into one great whole, unsurpassed by anything the world has seen during the thirty centuries of struggle and aspiration that have elapsed since the brilliant days of the great kingdom of the Pharaohs.”¹

46. Though this outburst may be the utterance of an enthusiast, the Egyptians of this golden age, no doubt, produced an art that has been the astonishment of the world. The surprise with which one views the architecture, the painting, the sculpture of this early period may lead the most conservative observer into superlatives; yet immensity alone does not produce the masterpiece of art. A single vignette of more modern times may display a higher art than the vast paintings on the storied walls of

¹ Quoted by Rawlinson, *Story of Ancient Egypt*, p. 267.

many-pillared Karnak. Indeed, it is admitted that art fell into decay in the latter years of Ramses II. Carried away by his mania for building, impatient to see his temples finished, he thought more of working rapidly than of working well. Thus we find indications that the climax of Egyptian greatness has been reached, that the goal even has been turned; the downward stretch was made with ever-increasing velocity.

47. In the XVIIIth and XIXth dynasties Letters made equal progress with art.

“Men of wisdom devoted themselves to the preservation of the knowledge of the past, and to the composition of original works in history, divinity, poetry, correspondence, and practical philosophy, for the preservation of which a public library was established at Thebes under a competent director.”¹

In the time of Thothmes III., the historical inscriptions first became boastful of the great deeds of Pharaoh. Ramses II. had the poet Pentaur to sing his heroic deeds and victories over the Hittites; these songs, with the treaty that followed the Asiatic war, were written on stone on the outer wall of the temple at Karnak.² From the most primitive times, incantations, prayers, and certain burial rituals had been shaping themselves in the minds of these Hamitic people. For a hundred generations, these were no doubt passed from father to son,—a ceaseless chant before the gods of the land. Finally, in the XVIIIth dynasty, taking definite shape, they

¹ *Story of Ancient Egypt*, p. 268.

² Wright, *Empire of the Hittites*, p. 26.

became the Book of the Dead, “destined to instruct the soul in that which would befall it after death.” A papyrus copy of this ritual, dating back to the Theban epoch, is the oldest “holy book” known to man.¹ The dead, whose body rested near a copy of the holy book, was assured of many blessings; therefore copies and annotated copies were made and secreted in the sepulchres and sarcophagi of the deceased. These have been found in such numbers that more than one thousand are now preserved in the museums of Europe.²

VI. THE NEW EMPIRE—CONTINUED. 1200 TO 565 B.C.

1. Troublous times followed the reign of Mineptah. The XIXth dynasty came to a violent end. Egypt again became broken up into small independent states, and none seemed capable of gaining supremacy. A Syrian chieftain even entered the Nile valley, and subjected an extensive territory to his rule. Indeed, it would seem that the land, hard pressed, was about to submit to foreign tyranny. At last the slumbering patriotism awoke. One Setnecht, of Thebes, aroused his countrymen, organised an army and expelled the invaders, establishing the XXth dynasty.

2. The XXth dynasty is called Theban,³ though

¹ Perrot and Chipiez, *History of Ancient Egyptian Art*, vol. i., p. 276.

² Davis, *The Egyptian Book of the Dead*, pp. 56–8.

³ From this point the chronology of Mariette, as recorded in *Records of the Past*, vol. ii., p. 204, will be followed.

no relationship can be established between its pharaohs and those of preceding reigns. Setnecht lived scarcely long enough to see his land reclaimed; then his son Ramses, who had ^{1200 to 1100} _{B.C.} been associated with him in office, became sole pharaoh. This was the celebrated Ramses III., under whose reign Egyptian grandeur was partially revived. In the preceding dynasties, there were signs of national decay,—all Egypt was placed upon the defensive. Ramses III. determined to regain the possessions of his predecessors. The borders of his land were infested by predatory tribes, who constantly menaced his subjects. Pharaoh began his wars with an expedition against the Bedouins of Syria. These were quickly defeated. Then the forces were turned and hastened across the Delta to the Libyan frontier, where a coalition of five powerful peoples was met and sent flying into their mountain fortresses, heaps upon heaps of slain invaders remaining upon the fields. Many of the Libyans were taken prisoner, branded with a hot iron, and retained as slaves.

3. A New Foe to Egypt, however, soon threatens the land. A few years after the defeat of the Libyans, Ramses hears of great gatherings of invaders on his north-eastern frontier. Seven peoples had formed a coalition, determined to secure homes in the rich Delta. Some of these were Egypt's old foes, the Libyans; but there were other peoples there, whom the Egyptians had not previously met,—Danai, Teucrians, Ausones, and Pelasgians. These will be recognised as Aryans from Southern Europe

and the Troad. Thus began that movement of the newest-born White race which ended in successive conquests of Egypt and Asia Minor by Persians, Grecians, and Romans.

4. Ramses III. quickly prepared to defend his possessions. Marching rapidly forward, he surprised great migratory armies as they were crossing his north-eastern borders, and cut them to pieces. About the same time, a large Egyptian naval armament met a powerful fleet of invaders just entering the Pelusiac mouth of the Nile. Thereupon occurred the first sea-fight that history records. The invaders were the more skilful seamen, and cut their way through the home fleet; but upon attempting to land, they were met by the trained cohorts of Ramses, who, by rapid marches, having gained the place of battle, hurled them back into the water. The victory was a decided one in favour of the Egyptians, who, with many vain boasts, have pictured it upon the walls of this pharaoh's great Temple of Ammon at Medinet-Abou opposite Thebes.

5. The Foreign Wars of Ramses III. recall the days of Thothmes III. and Ramses II. Building a fleet he sailed up the coast, gathering tribute from the flourishing Phœnician cities. Then landing his troops, he traversed the country far and wide, subduing all who came in his way. It is said that thirty-eight different peoples were conquered. Hittitedom, recently overrun by tribes from the north who had invaded Egypt, offered no resistance, Carchemish, her remotest capital, bowing before the

conqueror. Ramses then returned to his land to spend the remainder of his days in ease. His immediate successors, ten pharaohs, also named Ramses, preferred the same kind of life. Egypt's decline was, therefore, very marked before the close of the dynasty.

6. The Reign of Ramses III. saw Egypt still in her palmy days. "It is then we find the most luxurious fauteuils and ottomans, the richest dresses, the most gorgeous river-boats, the most elaborately carved musical instruments." Germs of disease were, however, then taking root. The inscriptions immodestly tell of the licentiousness of the royal harem, and thus paint also the lives of the people. Literature is neglected, historical records even becoming scarce and unsatisfactory. The language itself is no longer pure, but is filled with Semitic words and other barbarisms. The realm of the gods even has been invaded, and foreign deities have been installed in the native pantheon. Pharaoh, who had been high-priest, was gradually shorn of his sacerdotal function; and by the time of Ramses IX., he bows his knee to the high-priest of Ammon as his religious superior. Thus is the way prepared for the XXIst or Priest dynasty.

7. The so-called Priest-Kings succeeded Ramses XIII. It is supposed that that pharaoh, having no issue, looked with favour upon one Her-Hor, high-priest of the temple of Ammon at Thebes. Her-Hor had come from Tanis in the Delta. How he should find his way to the sacerdotal office at Thebes, puzzles those who lay

About
1100 to 966
B.C.

too much stress upon the tendency of the Egyptians to make office hereditary. He was probably elected to the position. Once there he found favour in the

HEAD OF HER-HOR.

eyes of Pharaoh, secured several important offices, and succeeded to the throne. Some say that Ramses was banished, others, that he died, but that his family was banished. In this dynasty, the son of

Pharaoh became high-priest, only in time to follow his father as ruler of the land. The dynasty lasted about a century and a quarter. "If the people that has no history is rightly pronounced happy, Egypt may have prospered under their [the Priests'] rule; but the historian can scarcely be expected to appreciate a period which supplies him with no materials to work upon."

8. At this point, it is well again to note the changes in the map of the civilised world. The Egyptians are confined almost wholly to the Nile valley. The Phœnicians occupy their ancient coast cities. The power and the territory of the Hittites have wasted away until they are little feared among nations. The Hebrews have grown into a great empire; under David and Solomon, they rule all the peoples between the river of Egypt and the Euphrates, even allying themselves with the pharaohs and with the Hittites by marriage. Truly this is a golden age for Israel. Upon her east, however, the Mesopotamians are just rising into prominence; while far beyond are heard the tramping feet of approaching Aryan hosts already taking possession of the Semitic world from India and the Hindu-Kush on one side to the Troad on the other.

9. The XXII^d dynasty came quietly into power. The monuments failing to enlighten us with reference to the causes of change, we only surmise that the old dynastic family could 966 to 766 B.C. furnish no fit heir to the throne. The council, thereupon, possibly chose the man best fitted to restore order. This was Shishak, a native

of Bubastis. It was to the court of this pharaoh that Jeroboam fled from before King Solomon.

HEAD OF SHISHAK.

• 10. Jeroboam was a mighty man of valour in Israel, and King Solomon, seeing that he was industrious, "made him ruler over all the charge of the house of Joseph." Then Ahijah, the prophet, declared that Jeroboam was destined to become ruler over ten of the twelve tribes of Israel. Thereupon Solomon, fearing him, sought to kill him; but the unhappy man fled to the court of Shishak. The

Pharaoh received him courteously and heaped honors upon him. After Solomon's death, Jeroboam returned to Palestine; the great Hebrew kingdom became divided into two—Israel and Judah; and the former exile became king over Israel, thus fulfilling the prophecy of Ahijah.¹ But Jeroboam did not forget the kindness of Shishak. Possibly fearing Rehoboam, King of Judah, he allied himself with Pharaoh to reduce the neighbouring kingdoms to an Egyptian dependency. Then Shishak led his armies into Palestine. Almost without a struggle, the Egyptians entered Jerusalem, plundering the temple of its treasure, and carrying away the shields of gold that Solomon had made. Thus Shishak reclaimed a part of the Asiatic possessions of his predecessors.² On the southern external wall of the great temple of Karnak, he is represented as leading into captivity one hundred and thirty-three cities and tribes, and as threatening with his mace the heads of thirty-eight captive chieftains.³

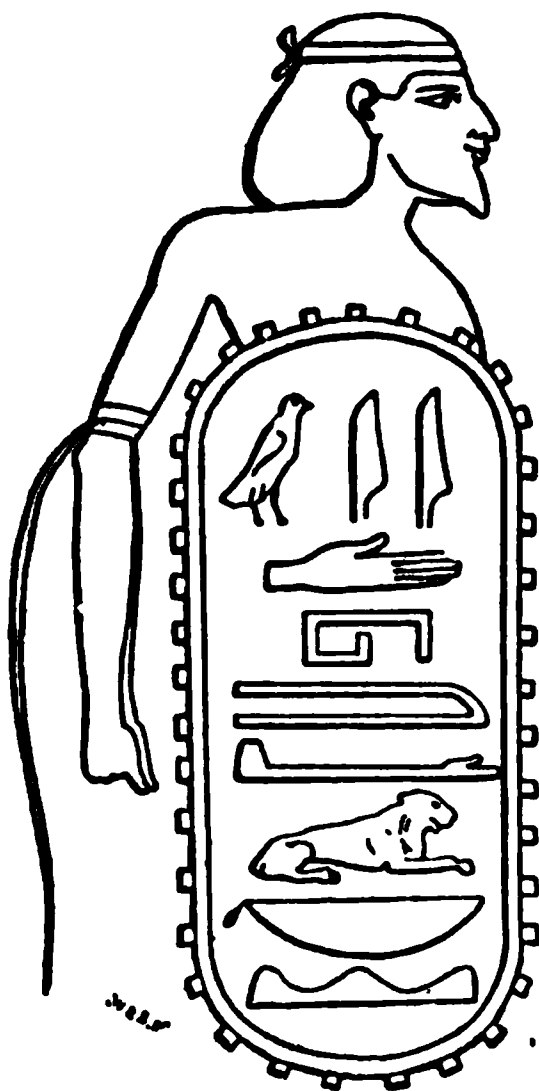


FIGURE RECORDING THE CONQUEST OF JUDÆA BY SHISHAK.

11. When Osorkon II., great-grandson of Shi-

¹ 1 Kings xi. and xii.

² 1 Kings xiv., 25-6.

³ *Story of Ancient Egypt*, pp. 300-305.

shak, became pharaoh, Asa was King of Judah. Although in the later years of Rehoboam, the Egyptian yoke had been thrown off, it was not until the time of Asa that an attempt was made to recover the lost tributary. Summoning an army of Ethiopians, commanded by one Zerah, Pharaoh marched into Palestine. Meeting the Judeans in battle, they were put to flight. Asa and his troops proceeded as far as Gerar where the Egyptians "were overthrown that they could not recover themselves."¹

12. But the XXII^d dynasty was on the wane. The central power was not sufficient to hold the land together. The officials, at one time appointed to rule over certain districts, made their offices hereditary. Becoming thus very powerful, a new and real feudalism was established, not on the basis of tribes and nomes, but on the basis of political power. Several of these mighty men soon rivalled the pharaoh in influence and possessions. Then were established rival dynasties. Egypt was in a state of confusion and anarchy.

13. The Ethiopians occupied an uncertain territory directly south of Egypt. They were kindred of the Egyptians and of the Libyans, being Hamites. Penetrating further from the Hamitic homeland, their racial qualities had become weakened by a strong infiltration of Black blood. But succeeding migrations of purer Whites had at last produced a people more hardy than the Egyptians themselves. Upon the expulsion of the "Priest-Kings" from Egypt, the disaffected, five hundred thousand

¹ 2 Chronicles xiv., 9-13.

strong, took refuge in Ethiopia. This element would not fail to incite a rebellion against Egyptian authority: they would even endeavour to cause the overthrow of the new dynasty. That the Ethiopians were hardy warriors is evident from the fact that Osorkon II. made one of that nationality the commander-in-chief of his armies. Indeed, though these Ethiopians were so mixed with the Blacks, they were far from being a savage people. They had learned the arts of civilisation from the Egyptians and proved no mean rivals. The city of Napata, their capital, could boast of her costly temples and of the magnificence of its architecture. Ethiopia was just entering upon her day in the lifetime of her race.

14. One Piankhi was ruling at Napata when Egypt was again dividing into a number of petty independencies. He was able to grasp the situation and to see his opportunity. Conquering one Egyptian state after another, he descended the Nile until he ruled all between the Negro lands of the South and the Mediterranean. Egypt thus became tributary to the hated Kush, and soon an Ethiopian sat on the throne of the pharaohs.

15. Piankhi himself, it is supposed, was a descendant of the Egyptian Priest-Kings. Upon his death, Kashta, an Ethiopian pure, was elected his successor. Kashta's son was the great pharaoh, Shabak, who founded a dynasty which the Egyptians themselves admitted to be legitimate.¹ The pharaohs of this line, though “ of

About 700
B.C. XXVth
Dynasty.

¹ *Story of Ancient Egypt*, p. 323.

a coarser and ruder fibre than the native Egyptians," did not rule like conquerors. They not only countenanced the old forms of worship, but rebuilt and beautified the temples. On the whole, it was a happy time for the people of the Nile valley, so accustomed to scenes of oppression. Though the principal capital was Napata in Ethiopia, the pharaohs either maintained residences in Egypt proper, or governed, by means of officials who resided at Tanis, Sais, and other cities.¹

16. The Day of the Semites, however, has arrived. Early differentiated from the great Hamito-Semitic stock that, in primitive times, held sway over a great breadth of territory stretching from the Atlantic to the Euphrates, they had been all these ages Semitising Western Asia. Now, as Assyrians, Hebrews, and Phœnicians, they occupied the greater portion of the civilised world. The Assyrians, having made themselves masters of Mesopotamia, conquered Hittitedom as well; the Hebrews, under David, ruled a vast empire extending from the borders of Egypt to the boundaries of Assyria; the Phœnicians from their line of coast cities ranged the seas, and zoned the Mediterranean with a belt of ports including the famous city of Carthage. The Philistines, hybrid remnants of many commingling races, occupied an uncertain position in the midst of all, their principal cities lying between Phœnicia and the Hebrew Empire.

17. Hamitic Peoples had also been subjected to many changes. The Egyptians, through the luxury

¹ *Story of Ancient Egypt*, p. 324.

of the pharaohs and the infusion of strange blood, were sleeping the lotus sleep of effeminacy. The Ethiopians and the Libyans, still in the hardness of racial vigour, were called upon in turn to champion their race against the more virile Semites. If there are laws of progress and decay, if there is hope for new in conflict with old, if there is truth in the doctrine of the survival of the fittest, the result of the pending conflict could have only one issue—the Semitic conquest of Egypt.

18. The Hamito-Semitic Wars occupied the XXIII^d, XXIVth, and XXVth dynasties. The greater events of the struggle, however, fell in the reigns of the two Ethiop pharaohs, Shabak and Tirhakah, and of four Assyrian kings, Sargon, Sennacherib, Esarhaddon, and Assurbanipal. Shabak, anticipating the struggle, actually threw down the gage to the Assyrians. Perceiving that the Mesopotamians were striving to conquer the Hebrews and Phœnicians in order to make themselves masters of the Semitic world, he promised Israel's king aid; but at the siege of Samaria¹ no relief was furnished. Sargon coming to the throne of Assyria, remembered the action of Shabak and determined to punish him. Marching toward Egypt, he met the combined forces of Pharaoh and the Philistines near Gaza. The great battle of Raphia was fought. The Assyrians were victorious; yet they did not immediately invade Egypt. When Sennacherib began to rule

About 766 to
666 B.C.

About
723 B.C.

About
720 B.C.

¹ 2 Kings xvii., 5-6.

over Mesopotamia, he found Judah and Phœnicia in revolt and, allied with Egypt, determined to resist his authority in the West. Tirhakah was then pharaoh. The Assyrian army was again directed toward Egypt. But Tirhakah, leaving his capital city, Napata, gathering an army on the way, boldly entered Asia with "a multitude that no man could number." From the battlefield of Eltekeh, however,

701 B.C. these hosts, defeated and dismayed, fled in a panic. Egypt was saved from invasion only by a mysterious fate that in a single night befell the army of Sennacherib.¹ The Assyrians remembered this event for twenty years, then Esar-

haddon determined to retrieve the honour of his country. Marching toward Egypt, he

661 B.C. learned that Tirhakah with a vast army was awaiting to dispute his entrance into the Nile



FIGURE OF ESARHADDON

AT THE NAHR-EL-KELB.

valley. Changing his course, he marched directly upon Memphis; but the wily Pharaoh, having learned of his plan, by a rapid counter-march, was able to reach his capital in time to make a stout defence. Memphis, however, was taken and plundered, while Tirhakah fled into Ethiopia. Egypt was divided into a number of districts over which Assyrian officials presided. The rule of the Semite was not pleasant to Hamitic peoples;

¹ 2 Kings xix, 35.

and as soon as a change of kings was rendered probable by the sickness of Esarhaddon, Tirhakah was again proclaimed Pharaoh of Egypt. But when Assurbanipal became fully established upon his throne, he invaded the West in order to restore the former possessions of Assyria. A battle was fought in the Delta. Tirhakah was forced again to take refuge in Napata; and though he made one more attempt to reclaim the North-land, he was at last forced to abandon it altogether. His immediate successors, though in turn successful for a season, were not able ultimately to hold Egypt from the Assyrians. The Semites finally ruled from the Tigris to the Libyan mountains.

668 B.C.

19. The XXVIth dynasty witnessed rapid and significant changes. In Mesopotamia, the Assyrians fell before the Babylonians, who in turn were forced to yield to a new race—the Aryan Persians. The Hebrews, after having again become tributary to Egypt, were conquered and carried into Babylonian captivity, finally to be released by Cyrus the Great. Egypt, for a moment rising to her pristine power, became a conqueror; then she wore the yoke, in turn, of Babylonia and of Persia. The most important pharaohs of this period were Psamatik and Neco.

666 to
527 B.C.

20. Psamatik, a Libyan, ruled the Saite district for the Assyrian overlord. In the troublous times in Mesopotamia, he succeeded in conquering one Egyptian district after another until he could boldly proclaim himself "Pharaoh of the Two Countries." Maintaining his position by means of mercenary

troops and foreign alliances, he had little in common with his subjects. Yet this was a happy time for Egypt. Psamatik rebuilt temples, and did all he could to remove the stains of war and the traces of the foreign oppressor. Vessels were built, and the Nile valley was opened to the commerce of the world. The Greeks, who were becoming more and more prominent, were given a site for a trading-post in the Delta. The city of Naukratis was thereupon built. Thus the resources of Egypt were so harboured and developed that she once again felt herself strong enough to cope with other nations for a first place. Psamatik, however, dying, imposed upon his son and successor, Neco, the responsibility of using all this power and prosperity to the best advantage.

21. Neco, upon becoming pharaoh, endeavoured to carry out the ambitions of Psamatik, chief among which was the restoration of Egypt's Asiatic possessions. It was a favourable time for foreign conquest. The Hebrews, divided into two kingdoms, were not a military power, though Judah's king, Josiah, was ruling in the fear of the Lord. The Assyrians were just yielding to Babylonian supremacy. Neco raised an army and entered Asia. Marching along the Mediterranean coast, accompanied by his fleet, he met little opposition until he reached Megiddo.

About
608 B.C.

There in the way that leads through the Syrian hills, he found King Josiah with a Jewish army, prepared to contest his passage. The battle of Megiddo was disastrous to the Hebrews,¹ Josiah being among the slain. Judah was

¹ 2 Kings xxiii., 29-30.

then placed under heavy tribute to Egypt, while Pharaoh, elated over his success, pressed forward to the Euphrates, even to Carchemish, formerly a Hittite capital. The whole campaign was a triumph. But three years later, Assyria having fallen, Nebuchadrezzar, son of the King of Babylon, in attempting to lay tribute upon all the peoples who had formerly acknowledged the overlordship of Assyria, met Neco, again at Carchemish, and routed his forces entirely, wresting from Egypt forever her Asiatic possessions. But Neco did not live to see the fall of Jerusalem, or the invasion of Egypt.

About
605 B.C.

About
586 B.C.

22. Under Psamatik and Neco, Egypt was in a most flourishing condition. The people were left largely to their industrial pursuits, the army being mercenaries from Greece and Caria. Foreign tributes and the plunder gathered on the successful campaigns rendered the burdens of the Egyptians very light. And in the midst of campaign and conquest, commerce flourished. Indeed, Neco had more ambitious designs than any of his predecessors since Queen Hatasu. Conceiving the idea that Africa was surrounded by water, he manned some ships with hardy Phœnician seamen, and directed them to sail from a port of the Red Sea. Keeping the coast on their right, they, in three years' time, returned to Egypt by the way of the Pillars of Hercules and the mouth of the Nile. Thus Africa was circumnavigated, six hundred years before our era.¹

¹ Rawlinson's *Herodotus*, vol. ii., p. 321 ; vol. iii., p. 28. *Herodotus*, bk. iv., ch. xlii.

This same pharaoh made an unsuccessful attempt to cut a canal from the Mediterranean to the Red Sea, proving his energy and progressive zeal.



HEAD OF NECO.

23. The Hamito-Semitic War had now reached its third stage. Under the Ethiopian pharaohs, the Semites were victorious in almost every campaign. Under the first Libyans, while the Assyrio-Babylonian strife was waging, the Hamites were able to plunder Asia at their pleasure, until the battle of Carchemish sent them flying to their homes. The successors of Neco were compelled to meet the Babylonians, who now represented the Semites, on Hamitic soil. When the war was renewed Apries ruled in Egypt, Nebuchadrezzar in Babylonia, and Zedekiah in Judea.

24. Apries had done much to offend the Babylonians. Realising the insecurity of Egypt, he induced the King of Judah to rebel against the suzerainty of the Babylonians, even sending an army into Asia to distract Nebuchadrezzar when he was besieging Jerusalem,¹ possibly engaging him in battle. Then Pharaoh, seeking to add the coast cities of Phœnicia and Syria to his dominions, “defeated the combined fleet of Phœnicia and Cyprus in a great engagement, besieged Sidon, and after a time compelled it to surrender.”² But in an effort to reduce the powerful Greco-African city, Cyrene, his armies were defeated with such slaughter that his subjects charged him with leading his soldiers into the jaws of death. Then followed a revolution, in which possibly the Babylonians took part. Apries was deposed and mysteriously disposed of, his general-in-chief, Amasis, a man of the people, becoming pharaoh.

About
586 B.C.

25. In Amasis' reign, Nebuchadrezzar invaded Egypt. Entering just above the Delta, he swept up the Nile, meeting little resistance. Memphis and Thebes were plundered, and the borders of Ethiopia were reached. Some resistance in the vicinity of Elephantine turned the Semitic hosts northward. In the Delta, the armies of Amasis were met and conquered; but he was permitted to reign under tribute to Babylonia. Thus ended the Hamito-Semitic War. Never since has a Hamitic people risen into power among the nations of the world.

About 565.
B.C.

¹ 2 Kings xxiv., 17-20; xxv., 1-7.

² *Story of Egypt*, p. 364.

VII. SUBJECT EGYPT. 565 B.C. TO 1895 A.D.

1. Egypt had at last yielded to a superior race. Though at times flashes of the old fires were seen, it was only when her overlord was occupied with home troubles, that successful attempts to throw off the yoke of the oppressor were made. The people, however, rejoiced in their own prosperity. Bowing to fate, war ceased; and the husbandman was able to till his fields with a sure prospect of a harvest. Commerce flourished. Greek immigration was encouraged. Naukratis became the emporium of the Delta, populous and wealthy. Had Pharaoh Amasis been content to rule Egypt with no thought of conquest, independence may have soon come again to his people; for Babylonia's fate was sealed; her conqueror was already approaching. The Day of the Aryan was dawning.

2. The Aryans, the youngest and most vigorous members of the White race, were fast taking possession of the world. Crossing Russia in very early times, they forced the Hittites southward into Asia Minor. Europe having become thoroughly Aryanised, the flux of her population debouched upon the older world. Ramses III. fought the oncoming Aryans in Egyptian waters. Troy was built and sacked by Aryans. Then the Greeks colonised the Mediterranean coast, and Egypt employed them as mercenary soldiers, thus eking out her national existence. Just east of the Caspian Sea, was the Asiatic centre of Aryan dispersion; whence in remote times great migratory

About
2300 B.C.

About
1200 B.C.

1184 B.C.

bands, seeking new homes, wandered into India and the Hindu-Kush region. Pressing westward, the vanguard, the Semi-Aryan-Medes, appeared upon the borders of Assyria, just in time to assist Babylonia to the throne of Semitic power. Another migration brought the Persians. The Aryo-Semitic Wars, in three-fourths of a century, made the Persians masters of Mesopotamia and heirs to all that the Semites had ruled. Four years after the entrance of Cyrus the Great into Babylonia, the Persians were prepared to claim the heritage of Egypt.

625 to
529 B.C.

3. The Aryo-Hamitic Wars continued intermittently through four Egyptian dynasties. They were fought upon Egyptian soil; and they ended in the complete subjection of the Hamites. When hostilities really began, both Pharaoh Amasis and Cyrus, the Persian king, had died. Psamatik III. ruled in Egypt and Cambyses at Babylonia.

525 to
340 B.C.

4. Cambyses was the first Aryan conqueror of Egypt. His father Cyrus had determined to punish the inhabitants of the Nile for invading the island of Cyprus and for other indications of a lack of respect for his authority. Cambyses inherited this prospective war. Psamatik had, on his side, placed Egypt in a state of defence. The Persians found his army entrenched upon the Pelusiac branch of the Nile. A single battle, then the siege of Memphis, and Cambyses was enthroned as pharaoh. The XXVIIth dynasty had begun. At first the half-mad king of Persia subjected the conquered

525 B.C.

to every indignity. Temples were plundered; priests were scourged; mummies were torn from their tombs; idols were ridiculed; and an Apis-Bull was stabbed. Then in his lucid intervals he pursued a conciliatory policy, even worshipping the gods of the land. Darius, his successor, was all to Egypt that a wise ruler could be. The whole valley then blossomed like a garden, and people were happy.

5. Kabash is the central figure of the first uprising of the Hamites against Persian rule. This occurred in the latter days of Darius, when the battle of Marathon had proved his army capable of defeat.

487 B.C. The foreign garrison in Memphis was massacred and the leader of the revolt was proclaimed king. Though all the ways leading into Egypt were strongly fortified, when the army of Xerxes, three years later, reached the Nile, the rebels were quickly reduced to their former state, Egypt remaining a satrapy of Persia until the accession of Artaxerxes I. to the throne of his fathers.

6. The Second Revolt was more successful, the moving spirits being Inarus, a Libyan, and Amyrtæus, an Egyptian. The patriot forces
460 to 455 B.C. attacked the foreign garrisons; and in a pitched battle in the Delta, gained a great victory. Memphis was next besieged and blockaded. By aid of Athenian allies, a Persian fleet was swept from the Nile. Then the capital city yielded, a citadel, the White Fortress, alone holding out. Before this was forced, Megabyzus appeared with 300,000 soldiers. In a great battle before Memphis,

the revolutionists were severely punished. The Athenians, reaching an island in the Nile, surrounding it with their ships, were forced to yield only after the course of the Nile was changed, leaving their vessels stranded on the oozy bed of the river. Soon Inarus was captured and crucified, but Amyrtæus escaped to the swamps of the Nile. Then Egypt again became a Persian satrapy.

7. The Third Revolt, occurring fifty years later, secured sixty years of independence for Egypt. Darius II. was king of Persia, when Amyrtæus, probably the grandson of the former patriot of that name, revolted. The circumstances of the war are unknown. Amyrtæus, however, was made pharaoh, and is the sole representative of the XXVIIIth dynasty. His successor founded the XXIXth dynasty. In these times the Egyptians were the active allies of the enemies of Persia. When Nectanebes I., the first pharaoh of the XXXth and last dynasty, came to the throne a Persian invasion was so imminent that all the resources of Egypt were utilised in preparing defences. When an enormous Persian army under Pharnabazus, and several thousand of Greeks, appeared on the borders of Egypt, they found every mouth of the Nile defended by two forts and a host of native and mercenary soldiers. By stratagem one of the mouths of the Nile was forced. A battle was fought in which the patriots were defeated. Egypt seemed doomed. But Pharnabazus and his Greek commander became involved in a jealous quarrel. A period of inaction followed. The

404 to
340 B.C.

378 B.C.

Egyptians, finally, pressing the invaders to another battle, at Mendes won a victory which banished the Persians from the land. But when Artaxerxes III., Ochus, became king, he determined to reclaim the lost tributaries of his fathers. One expedition into Egypt, commanded by one of his generals, failing, he led another himself. At Pelusium, the field so fatal to Egypt, he won a victory which made him master of the Nile valley. Nectanebo II. deserted his army and fled into Ethiopia. The prophecy of Ezekiel,¹ spoken more than two centuries before, was fulfilled. Ochus established what some have called the XXXIst, or Persian dynasty, remarkable for the heartless outrages practised upon the Egyptians. The Aryo-Hamitic Wars were ended. The last spark of Hamitic vitality in Egypt had gone out. The natives, like the Blacks, reduced to the position of slaves, henceforth, until the Mohammedan conquest, were ruled by the Aryans.

8. Aryan rule in Egypt covers three periods—Persian, Greek, and Roman. Persian authority was

340 to
332 B.C. recognised for only eight years, when Alexander the Great was hailed as a deliverer. Then for three centuries the

332 to
30 B.C. Greeks furnished kings for Egypt. The line of the Ptolemies continued unbroken

from the death of Alexander until that of the famous Cleopatra. As a Roman province, Egypt was governed by a Prefect, assisted by governors respectively of Upper, Middle, and Lower Egypt, and an official of justice, all being selected “from the

¹ Ezekiel xxx., 1-3.

Roman knighthood." ' When the Western Empire fell, the Nile valley became subject to the Greek Empire. Then followed a period of estrangement, succeeded by the conquest of A.D. 476. Chosroës, the Persian, and finally the restoration of Greek rule. The hand of Civilisation, A.D. 616. however, extended little beyond Alexandria. The rest of Egypt being exposed to the inroads of savages, fell into barbarism. The greatest monument of Aryan culture in Egypt was the city of Alexandria.

9. Alexandria was founded by Alexander the Great. Ptolemy I. made it his metropolis, and Ptolemy II. made it the most 332 B.C. famous city of his time. It came to have three principal parts,—one for the Egyptians, one for the Greeks, and one for the Jews; but situated at the natural meeting point of the various trade routes, it was frequented by vast numbers of strangers.

Caravans from the head of the Persian Gulf

COIN OF PTOLEMY II.

and ships on the Red Sea brought all the wonders of the Orient to exchange for the wealth and produce of the Occident. Near by, upon the island of Pharos, stood the famous lighthouse to warn the mariner of danger; while the city itself was the in-

¹ Mommsen, *Provinces of the Roman Empire*, vol. ii., pp. 267-9.

tellectual light of the world. The Museum and Library were in the strictest sense a University, modelled after the Academy of Athens. Here were gathered not only the books of antiquity, but the fauna and flora of the most distant regions. The successive librarians were Zenodotus, the grammarian or critic; Callimachus, the poet; Eratosthenes, the astronomer; Apollonius, the Rhodian; Aristophanes of Byzantium, founder of a school of philological criticism; and Aristarchus of Samos, the greatest critic of ancient times. Here, too, was made the Septuagint, a Greek version of the Hebrew Old Testament, the first essay in translation into Greek. All this, however, was the work of Greeks in Egypt, and all was to be overthrown by the Arabic invaders.¹

10. The Semitic followers of Mohammed occupied Egypt for more than six centuries. The conquest

was easy and rapid; the cities were not plundered upon promise to pay tribute.

A.D. 640
to 1250.

For two centuries the land was ruled by a vizir as a province of Baghdad. Then after a period of semi-independence, the Vizir of Egypt became

Sultan of Egypt and Syria. Saladin, the champion of the Moslems against the Crusaders, stands out prominently among these sultans of Egypt. But fifty years after his death, the first Memlûk dynasty began.

A.D. 1173.

A.D. 1250.

11. The Memlûks were white slaves brought in large numbers from Circassia. At first they were

¹ This paragraph is largely abstracted from Mahaffy's *Story of Alexander's Empire*, chapters xiii. and xiv.

owned by wealthy Arab chieftains who organised great armies of them. Taught by their masters to be ambitious, they finally united in a successful insurrection, placing one of their number on the throne of Egypt. Amidst continual revolutions and change of rulers, the Mem-
lûks remained in power for two and a half centuries when they were succeeded by the Turks.

A.D. 1517.

INTERIOR OF MOSQUE OF AMR AT CAIRO.

12. The Mohammedans founded the city of Cairo, and filled the land with mosques. The ancient culture was supplanted by an Arabic learning which shows the Semites at their climax. In the tenth century, the mosque college, Azhar, or the University of Egypt, was founded at Cairo. It to-day

ranks first among the colleges of the Mohammedan world. Eleven thousand students, "coming from every quarter of the Moslem empire," assemble there annually for the purpose of instruction. For

about two centuries Cairo was the seat of the Fatimite Caliphs. Though the Moslem fanatics are said maliciously to have destroyed the great Alexandrian library, both architecture and literature revived under the Memlûks. Indeed, Arab art and learning reached their apogee under these Circassians.

A.D. 908
to 1171.

13. The Turks have been the overlords of Egypt for nearly four centuries. Selim I., sultan at Constantinople, having reduced the country,

A.D. 1517 to
the Present.

divided it into twenty-four military provinces.¹ Over these he placed Memlûks, called Beys, who were subject to a Turkish Pasha and his council of seven. Supreme among the offices open to the Memlûks was that of Governor of the Metropolis, for which position the Beys were often warring. Once the famous Ali Bey expelled the Pasha and raised the banner of independence; but soon he was removed by poison.

About
A.D. 1766.

Just at the close of the eighteenth century Napoleon Bonaparte invaded Egypt, fought the battle of the Pyramids, and left General Klèber to rule the land. Three years later, the English assisted the Turks in expelling the

1798.

French. At the head of the Albanian contingent of the Turkish army was Mohammed Aly, who, by a series of political move-

1801.

¹ Lane-Poole, *Story of Turkey*, p. 162.

ments, became pasha. By treacherously massacring the Memlûks, he made his power supreme, and then marched toward Constantinople. When he was within six marches of that city, Russia interfered; but Egypt practically gained her independence though still tributary to Turkey. Ismaîl, the grandson of Mohammed Aly, established himself as Khedive with right of succession from father to eldest son. But in order to carry forward his schemes for improvement, he mortgaged his throne to English and French capitalists. Unable to pay his debts, he was deposed. Though the descendants of Mohammed Aly continued to occupy the Khedivate, the government was exercised under the Dual Protectorate of France and England until 1883 when England alone became financial adviser.¹

14. The Modern Population of Egypt is composed of many elements, the Copts and the Fellahîn being most purely Hamitic. The former use a language that is purely an outgrowth of the ancient Egyptian, while in religion they are Monophysites, or heretic Christians. The Fellahîn, showing a stronger mixture of Arab blood, have adopted both the language and the religion of their Mohammedan masters. They constitute fully eight-elevenths of the entire population of Egypt. While they are the agriculturists of the Nile valley, they do not own the land; and though they are freemen, they are ranked below many of the slaves.² Measured by

¹ Lane-Poole, *Egypt*, ch. viii.

² McCoan, *Egypt As It Is*, chapter ii.

our own standard of life, their existence is a very hard one.

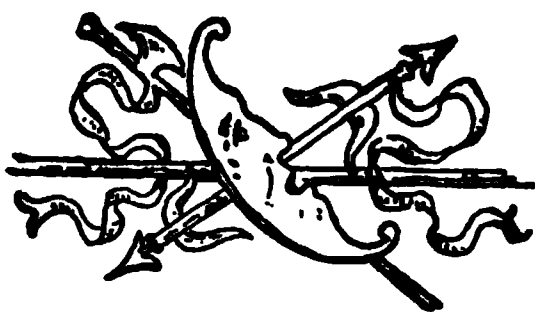
15. "The fellâh is a very hard-worked laborer, who has learnt the great lesson of taking things easily, and therefore does more work than most laborers, with less grumbling. He is very obstinate and conservative, and believes firmly in his own way of doing things; but he is quite tolerant of other people's eccentricities and is uniformly polite and even flattering in his address. He is no fool, but can be witty and amusing with the best. . . . He is never drunk, and therefore is seldom brutal. His vices are the vices of servitude. He has been so long trampled down, that he has forgotten to stand upright; he has been so systematically robbed, that he tries a little thieving on his own account; he is the victim of such rapacious greed that he has become avaricious himself; he has known so much of the lies of his rulers, that he has found it useful to lie to them in return. But if he is cringing and thievish and avaricious and lying, it is because the men that have been set over him from Khedive to village shevkh, from Minister of Finance to lowest tax-gatherer, have been liars, greedy of gold, insolent robbers of their inferiors and cringing thieves towards their betters. It will take centuries to make the fellâh a free-spirited man; but if it can be done it will be by first reforming his so-called superiors and teaching him that Turkish misrule is not the only possible form of government." ¹

Such is the final condition of the race that once directed the affairs of the civilised world.

16. The Duration of Hamitic vitality may seem surprising. The Egyptians not only supplanted the Blacks in North-eastern Africa, but succeeded also the Yellows there. In the Hamito-Mongol Wars, in Hittite times, they were able to maintain vast Asiatic possessions. Becoming devitalised, the more hardy Ethiop and Libyan in succession took up the Hamitic struggle; but only to fall before the

¹ Lane-Poole, *Egypt*, pp. 126-7.

Semitic heirs to the world. In the Hamito-Semitic Wars, the Hebrews, the Assyrians, and the Babylonians, in turn; proved their supremacy over the struggling Hamite. Against the Aryans, the Egyptians were senile in strength; and in the Aryo-Semitic Wars, they were of little importance. The Aryan Persians, Greeks, and Romans in turn succeeded to the throne of the pharaohs. In Mohammedan times, when Aryan rule in Asia and Africa was at its lowest ebb, the Semite returned. The Arabs, however, occupied Egypt only until the Aryans could regain their strength. The Great Saladin was the son of a Kurd and of Iranian stock; the Memlûks were Circassians, probably of Semi-Aryan blood; while Mohammed Aly and his dynasty are Albanians, or pure Aryans. So not only have Aryans ruled in Egypt since Arab times, but to-day, though the Turk is the recognised overlord, the Khedive and his guardian are both of the race of the Aryan Lord of the World.



PART IV.
THE SEMITES.

THE SEMITES.

CHAPTER I.

INTRODUCTION.—THE SYRIANS.

1. THE Hamito-Semitic stratum of humanity, in pre-Egyptian times, seems to have stretched over a great breadth of country, from the Atlantic on the west to the Euphrates on the east. These hardy people no doubt crowded the Yellow peoples back on the east and north, and may have come in contact with the Blacks on the south in Asia as well as in Africa. Finally, differentiation took place. In the beginnings of history, the Asiatic Whites are met in Arabia and upon the Syrian desert. They are called Semites because of the Scriptural assumption that they were the descendants of Shem, a son of Noah.

2. The Semites are closely related to the Hamites. This fact is established upon the assurance of the philologist, who claims that the two peoples used languages derived from the same parent tongue. If the Hamites originated in Northern

Africa, it follows that the Semites came from the same primitive home. Journeying along the shore of the Mediterranean, the Lebanon and Taurus mountain chains would have turned them southward. They probably came in tribes with their flocks and herds, seeking new homes. They entered "Araby the Blest," and there found life easy and food plentiful.¹

3. Arabia was fitted by nature for the production of a hardy race of men. On three sides protected by water, and on the fourth by a great desert, its position was isolated. After departing from the coast, Arabia has many fertile regions of great extent. The surface is rugged and often mountainous, yet so fruitful was this region in spices and coffee and dates that the ancients called it Arabia Felix. The ancient Egyptians sought the products of this region, valuing them highly. Thence, it is supposed, the Queen of Sheba travelled to learn the wisdom of King Solomon. From the earliest times, the inhabitants of Arabia have been of three classes,—nomads, following their flocks and herds from one rich pasture to another; agriculturists, producing an abundance of rare spices; and merchants, dwelling in cities and transporting, by caravans, the products of soil and herd to the ends of the earth. Such was Arabia in early times.

4. The Semites, it is assumed, originated somewhere in Arabia. The Hamito-Semites, crowding down into this peninsula, found themselves isolated

¹ As stated in the chapter on the Arabians, there probably were migrations also by the way of Abyssinia.

from their own people. They could occupy the mountains and valleys of the land, sure of a sustenance, yet in no danger from marauders. It was, indeed, a great "area of characterisation." Mountainous regions have always produced hardy peoples. Here, then, the immigrants dwelt, subject to a peculiar climate, peculiar modes of life, and an environment that would tend to produce religious thought and speculation. In such an area of characterisation, a few centuries may have produced these people who have ever since been instrumental in shaping the destinies of man.

5. The Semites belong to the White race. In colour they are usually lighter than the Hamites and darker than the Aryans. Still there seem to be two types—a blond type and a brunette. The blond type numbers only about fifteen percent of the race.¹ It is probable that they are the result of an early intermixture with the Yellow peoples, with whom the Whites came in contact. Such mingling has produced a type finer grained and more delicate than either of the originals. The typical Semite, however, is dark and rather short of stature. In all except stature, the modern Arabian may be taken as the race norm. He has been thus described:

"He is rather tall, his face oval, the nose straight or aquiline, the features sometimes singularly noble and prepossessing, the skull long, the complexion ruddy rather than brown, when due allowance is made for the tan, and the hair is always wavy or straight. Crisp hair is looked upon with disapproval, as indicating mixed and ignoble blood. In temperament the Arab is abstemious, and his powers of physical endurance are phenomenal."²

¹ Brinton, *Races and Peoples*, pp. 132-5.

² *Ibid.*, p. 134.

The ancient Semites had many of the same characteristics. From Arabia, they have spread over the whole globe.

6. The Migrations of the Semites began very early. It seems at first that they pressed in great numbers toward the northern end of the Persian Gulf. This was a point where commerce could gather the products of the harvest and grazing lands of a wide region. Though the Semites there met the Yellow people in their strongholds, their first appearance may have been so gradual as to cause no alarm. It may be that the nomadic Semites were likewise all this time pressing along the southern borders of the Syrian desert into the fertile pasture-lands of Asia Minor. Finally, however, such multitudes had reached the head of the Persian Gulf that the population became markedly Semitic. In fact, that region became a second centre of Semitic dispersion.

7. Thence the great migratory waves spread over the whole North and West, becoming new and distinct nations. Mesopotamia was wrested from the Turanians, and occupied in unbroken succession by the Chaldeans, Babylonians, and Assyrians, who were virtually one people. The Syrians covered the entire region from the Euphrates to Egypt. The Canaanites, on the north-western borderline, seem to have mingled freely with other races. The Phœnicians reached the Mediterranean shores. The Hebrews, last of all, in four divisions, Ammonites, Edomites, Moabites, and Israelites, sought homes in the West.

8. The Social Life of the Ancient Semites was distinctly tribal. Their Hamitic kindred, who settled in Egypt, are an illustration of Hamito-Semitic society in Arabia Felix. It is not improbable that a single tribe finally selected the Persian Gulf region as its territory, corresponding to an Egyptian nome. Then came years and generations of settled life. As the tribe increased in numbers, its members wandered away in search of new homes or pastures. Thus were founded the numerous families and tribes of Semites.

9. A Differentiation in Language happened parallel with the development of independent racial groups. From the primitive Hamito-Semitic tongue there must have developed a dialect peculiar to the Arabian region. This, in turn, became the parent stock of the various Semitic forms of speech. Even in early historic times, when the Semites first appear, they have several tongues of their own so different as to receive distinction as separate languages. These form a group which has two main branches—the Northern and the Southern. The Northern Semitic group includes the older dialects, such as Hunyatic, Sabæan, and Old Ethiopian, and the written language of the more modern Arabs. The Southern group includes the Assyrio-Babylonian and the Aramæan tongues. The Assyrio-Babylonian was used in Mesopotamia until the fall of Babylon, then it was superseded by the East Aramæan, to which belonged the Phœnician and the Hebrew dialects. Christ spoke in Aramæan. There was also a West Aramæan tongue. Though there

were many varieties of Semitic speech of minor importance, there seems on the whole to be a closer union between them than is observed to exist between the Aryan tongues.¹

10. The Story of the Semites is a mosaic composed of the histories of the Syrians, the Phœnicians, the Hebrews, and the Mesopotamians. These will be taken up in the order in which they appear to have become involved with other peoples.

11. The Syrians are so visionary that it is well to treat them in the Introduction. They were the Semites first to leave the Arabian home. They were the first to penetrate the northern and western regions. They came in contact with the Hamites of pre-Palistinian times and with the Hittites of Northern Asia Minor. Their residence in the Jordan valley antedates the rise of the Phœnicians on the coast. Their contemporaries were the hybrid Canaanites, the Egyptians, the approaching Hittites, and the ancient Chaldeans. It is probable, that, like the Canaanites, they were pioneers of Semitic migration. Coming in contact with other peoples, probably there was the usual mingling. The result would be a people weakly Semitised. Yet the streams of Semites continued to pour into the region until of their racial characteristics the Semitic were the strongest elements. In the study of ancient peoples we meet them at every stage of their growth.

12. Syria, then, was a country with uncertain boundaries. Indeed, we cannot speak of a Syrian

¹ Stade, *Lehrbuch der hebräischen sprache*; Wright, *Grammar of the Semitic Languages*.

nation; for the region known as Syria was occupied by several independent tribes, every one occupying only a small territory surrounding a town or "city." Sometimes Syria included, geographically, territory occupied by other races. In the days of Thothmes III., the Egyptians seemed to apply the name of Syrians to all the peoples, regardless of race, with whom they came in contact from the Sinaitic peninsula to the Euphrates River. Kadesh, though probably a Hittite capital, was Syrian. Even the Nairi on the banks of the Euphrates, were Syrians. Cyprus and the coast of Phœnicia were likewise parts of the same indefinite territory. Such uncertain limits may not satisfy the historian; it is better, therefore, to confine the term to such peoples as were known to be Semites.

13. The Syrians of ancient historic times centred around the city of Damascus. They were Aramæans or the sons of Aram. In the XVIIIth Egyptian dynasty the Syrians had ^{About 1587 to 1327 B.C.} reached such a degree of civilisation as to tempt the Egyptian pharaohs. Thothmes III. forced his way through their territory on his way to the Euphrates. In the reign of Thothmes III., at the time of the Third Hamito-Mongol War, it is probable that the Syrians sided with ^{About 1481 to 1449 B.C.} the Hittites, suffering more than the people of Kadesh. In the time of Abraham, Damascus was a flourishing city.¹ It was still a power to be dreaded when David wielded ^{Circa 1900 B.C.} the sceptre in Palestine, though he was able to subjugate the city.² Then came the period

of the Hadads. Ben-hadad became the ally of Asa, King of Judah, in his war with Israel.¹ In this connection Ben-hadad, who resided at Damascus, is called the King of Syria. Damascus was conquered by Tiglath-pileser, and her people carried into captivity. From that time the principal Syrian city was subject to the various conquerors of that region.

¹ 1 Kings xv., 18-20.



CHAPTER II.

THE PHŒNICIANS.

1. PHŒNICIA lay along the western coast of Asia between the Lebanon mountains and the Mediterranean Sea. While its dimensions may not be given with accuracy, it is known to have comprised about two thousand square miles. Its length was, perhaps, one hundred and eighty miles. Varying in width, it sometimes hugged the sea so closely that a caravan road-bed had to be scooped out of the face of the perpendicular white cliffs that overlooked the sea; again it ascended the mountain slopes twelve or fifteen miles, its vegetation varying from vineyards to groves of dates and olives and apricots, and from orchards to forests of those wonderful cedars of Lebanon. Watered by numerous mountain streams that dashed angrily across the narrow plains, it was a veritable garden, the home of the "Rovers of Antiquity."

2. The origin of the Phœnicians is likewise in doubt. They were immigrants and called themselves Canaanites. Applying the linguistic test, it is found that they were related to the Canaanites, not

only, but to the Hebrews as well. The Phœnician language was an Aramæan dialect of the Semitic family of languages. It is reasonable to suppose, then, that these people were of Semitic origin, belonging to that branch of the White race. They came from the homeland of the Semites.✓

3. The Migrations of the Phœnicians before they reached their western home, can be pretty definitely traced. The Semitic centre of dispersion, near the western shores of the Persian Gulf, was probably their starting point. The Phœnicians and the Canaanites are supposed to have been the migrating group first to be crowded out of the homeland. Onward and onward they wandered, from generation to generation, mingling with new peoples. Now they intermarry with Turanians, and again the union is with Semites, the result being a new people. They may have preceded the Abrahamites into Chaldaea; but crowded out of the Euphrates valley, they turned toward the north-west. In the last stages of their wanderings, a separation took place,—the Canaanites turning southward; the Phœnicians crossing the Lebanon mountains and entering the Promised Land. They did not, however, find their new home unoccupied.

4. The Philistines, or perhaps Turanians, were already in possession of Western Asia when the Phœnicians ascended the Lebanon mountains and looked down upon the plains below. As the Pelasgians of Southern Europe were related to the incoming Aryans, the Philistines seem to have been to the early Semites. They may have been alien stock,

but some historians claim for them a relationship with the Semites. Hardy invaders, the forefront of Semitic migration, they had mingled so intimately with the peoples occupying the land as to make their Semitic origin doubtful. The Phœnicians followed, displacing them or purifying the stock. The sea finally presented a barrier to migration sufficiently strong to detain these rovers long enough to develop a nationality and to create a maritime power.

5. The coast of Syria, occupied by the Phœnicians, is not by nature suited to the development of a great maritime power in the modern sense of the term. The sea is shallow, the surf in most places violent, and there is not a really good harbour along the entire shore. On the other hand, these people, cooped up in this narrow region, were protected by the mountains on the east and the sea on the west. There is no doubt that all along this coast, cities and towns were built at almost every available spot, ranging almost one against another. Perhaps no modern country can boast of so many flourishing seaports in the same number of miles of coast line. These various seaports became cities of great historic importance. Some of them deserve especial notice.

6. Sidon, in the Bible,¹ is sometimes called the firstborn of Canaan, and again, the mother city, or metropolis. Probably it is the most ancient of Phœnician cities; it is often mentioned on the Egyptian monuments. The appellation, "Sidoni-

¹ Gen. x., 15.

ans," is used by the ancients as synonymous with Phœnicians. The name means "fishery," probably referring to the first leading industry of the place

PLAN OF SIDON.

and people. Built upon a promontory inclosed by a circlet of islands, it lay about midway between Berytus and Tyre. Of its two harbours, the northern, formed by a small rocky island, is still in lim-

ited use. Though at times Sidon was tributary to Tyre, it did not for that reason lose its importance.

7. Tyre was about twenty-four miles south of Sidon. The name means "rock." While the first settlement at this point was on the mainland, the Tyre of history was built upon a rocky island, separated from the mainland by a neck of sea about one-half of a mile across. To add to its natural strength, it was inclosed within a very thick wall more than one hundred feet high. It was a natural fortress of the first order, withstanding the siege of the Assyrian, Shalmaneser, for a period of five years.¹ The island was something like two and a half miles wide; but as many of the dwellings were several stories high, the city contained a great many inhabitants in proportion to its size.

727 to
722 B.C.

8. Aradus, as the Bible name Aroad signifies, was one of those strange cities of antiquity—a city of refuge. It was founded by refugees from Sidon. The ancient city stood upon a small barren island that rises from the sea with almost perpendicular sides. On its eastern coast was a small harbour which was divided into two portions connected by a mole. The city was further fortified by a wall, portions of which still exist. In the ruins are found hewn quadrangular stones as many as ten feet across the ends, and fifteen feet in length. They were evidently quarried on the island.

9. The remaining cities were of less importance. Dora was a strongly fortified city, whose site seems

¹ Ragozin, *Story of Assyria*, pp. 244-5.

to have been chosen on account of the abundance of purple-producing shell-fish in the vicinity. Acco amounted to little so long as it was under Tyrian rule. Later it was important as the key to Galilee and the terminus of the highway from Damascus. Gebal was a city of stone-cutters and ship-builders. Tripolis, a colony of Tyre and Aradus, was a sort of capital for the three cities, where a council of three hundred was wont to meet to deliberate upon matters that were of common interest. Arka was a strong fortress. Sarepta was the residence of the prophet Elijah during the three years' famine.¹ There were other less important cities, and many colonies, widely scattered.

10. A Colony is a settlement, the inhabitants of which, migrating from a common country, continue in allegiance to the parent state. There are various causes that lead to the establishment of colonies, but with the Phœnicians, settlements were the natural result of commercial enterprise.

11. Commerce was the occupation and the life of these "pre-Homeric rovers." They virtually owned the seas, ruthlessly destroying the vessels of other nations that dared attempt to sail abroad. Pirates they were at first, descending upon unguarded shores, burning, killing, and enslaving. The story of Joseph, sold to the merchants of Media, was repeated over and over by these daring voyagers; for slaves were in those days a regular object of barter or sale. The coinage of money had not at that time become customary, and commerce consisted in

¹ 1 Kings xvii.

the exchange of produce. The Phœnicians early became the common carriers for all nations.

12. For centuries the trade route, as well as that taken by hostile armies from the further East when marching upon Egypt, lay along the shore where the principal cities were located. Nearly two thousand years B.C., some of the Phœnician cities had fleets with which they communicated with Egypt and Cyprus. Their chief articles of commerce were slaves, peltries, wool, Tyrian purple, and the produce of the mines. Homer calls them traders in all kinds of trinkets and ornaments. Shrewd in their dealings, they were ready to resort to all the tricks of trade to enrich themselves.¹ Their chief cities became emporia of trade, and like Venice, Genoa, and the Hanse towns of modern times, very wealthy. Indeed they were the merchants and traders par excellence of antiquity until displaced by the Greeks.

13. Navigation was not then what it has been in historic times. The mariner's compass was unknown, and vessels dared not venture out of sight of land. The small ships of antiquity drew but little water, and a large fleet of them could be moored in a place where a modern vessel of modest dimensions could not enter. Then too, the ancient custom of dragging ships and boats ashore instead of anchoring them, made it possible to land wherever there was a beach. Hugging the shores, in pleasant weather they sailed during the day; but upon the approach of a storm or of darkness, they sought the

¹ "The Tale of Eumæus," *The Odyssey*, book xv., line 417. Butcher and Lang's translation.

land and awaited the shining of the sun. Still danger seemed not to deter them from long journeys. They passed far beyond the Pillars of Hercules, visiting Madeira and the Canary Islands, and exploring the western coast of Africa as far as the rivers Senegal and Gambia. Tin was needed to mingle with the copper of Cyprus in the manufacture of bronze, and the Phœnicians sailed away to Cornwall for it. For ornament, amber was in demand; it was found only on the shores of the German Ocean, and Phœnician vessels brought it to the marts of the world. The precious stones of India were needed at the court of King Solomon, and Phœnician sailors were sent across the Indian seas for them. They alone could make the voyages to Punt for the pharaohs of Egypt, and about 600 B.C., they could circumnavigate Africa for Pharaoh Neco. Nor were they at home upon the seas alone, but saddling "the ship of the desert," their traders went careening over the sandy wastes, gathering the produce of the world. Anon, enormous caravans would appear journeying toward the harbours where the Phœnicians early erected factories.

14. A Factory is a settlement where a storehouse, or residence, for the workmen and agents of a company has been established. The Phœnicians selected the good harbours along the coast which they frequented; there they erected warehouses, from which were sent out caravans to collect the produce of the regions about. Even in prehistoric times they had established factories in Cyprus, on the Greek islands, on the northern shore of the Ægean, on the coasts

PHOENICIAN GALLEY FROM A PAINTING.

PHOENICIAN BIREME.

of the Euxine, in Sicily and Sardinia, in Southern France, in Egypt, on the northern coast of Africa, on both sides of the Strait of Gibraltar, and at least one on the Asiatic shores of the Indian Ocean. About these various factories in time were gathered all the elements that even Socrates found necessary to an ideal state. And there were internal troubles in the older cities, which sometimes caused the citizens in large bodies to remove and to settle permanently about a factory. Thus the factory became a colony.

15. Cyprus was a valuable point, because it contained vast stores of copper used in the manufacture of bronze. While one of the first factories of the Phœnicians may have been at Memphis on the Nile, they early turned the prows of their vessels northward. Coasting along the shores of Asia Minor, they would easily reach Cilicia. The distance thence to the island of Cyprus was not great. Probably one of the first colonies was planted here.¹ At first the island was rich in silver and gold and thickly wooded. When the groves had been cleared from the plains, the soil was richly productive of corn, wine, and oil. Its precious stones attained great celebrity. While again the Phœnicians occupied the southern portions of many of the islands of the Ægean, by far the most important colonies were Gadez in Spain and Carthage in Northern Africa.

16. Gadez was founded more than one thousand years B.C., even before the planting of Carthage and Utica. It lay at the mouth of the Guadalquiver,

¹ *Story of Phœnicia*, chapter iv.

PORT OF CARTHAGE (FROM SARCOPHAGI).

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near the site of modern Cadiz. It was the centre of the tin trade, the long voyages to the Tin Islands being made from that city. Like all Phœnician cities, for a long time it was independent; but after the First Punic War, it came under Carthaginian rule, only voluntarily to surrender to the Romans in the Second. It probably reached its greatest prosperity and magnificence in the time of Julius Cæsar, surpassing in size all the cities of the Empire except Rome. But the Phœnician city, by far the most important to moderns, was Carthage.

17. Carthage was perhaps the latest of all the Phœnician establishments in Africa. The original name probably meant "new city." The
Founded name probably meant "new city." The
about 850 Greeks called it Karchedon, and the form
B.C. Carthado also occurs. Its position was
 so important that it rapidly rose to power and influence, arrogating to itself a sort of lordship over all the other Phœnician cities in that region. Ancient cities were usually located about a hill, upon which a strong citadel was erected. In Carthage, the hill, of no great height, was connected with the mainland by an isthmus. On the hill stood the most magnificent temple in the city. Though the site of the city is thus well known, its whole extent cannot now be determined. It was, however, strongly fortified, and had two harbours with a complete system of docks for both warships and merchantmen. Subterranean cisterns and parts of an ancient aqueduct are the most important existing remains known. Should we ask what became of the vast piles of stone necessary to construct the magnificent buildings that must

have adorned the city in her strength, we have only to glance across the Mediterranean. At this point Africa approaches Italy to within about a hundred

HARBOURS OF CARTHAGE (ACCORDING TO DAUX).

miles. There lay piles of stone already quarried and dressed for the builder. Throughout the Mid-

dle Ages the architects of Italy drew thence the material for their palaces and churches. The magnificent cathedral of Pisa is believed to have been built entire of marble from the ruins of Carthage.

18. Gather now an idea of Phœnicia in the days of her greatest power. Station yourself upon the rocky island of Tyre, and turn your eyes toward the west. Were your vision powerful enough, you might see the towers of Phœnician factories dotting the Grecian seas and lining the coast of Africa. Meeting for a moment at the Strait of Gibraltar, again the two lines would diverge to the north and to the south, encompassing the known seas. Turn now toward the east, and you behold the caravans extending in long dark lines to the north and to the south. At the extremities of the Lebanon mountains, crossing the ridge, the lines divide and subdivide, like streams toward their sources, until they penetrate and permeate the jungles of India and the valleys of the Himalayas. Such was Phœnicia in her palmy days, garnering and distributing the produce and riches of the world.

19. The History of the Phœnicians may never be known. Though they had such abundant opportunities for gathering information, they had not a particle of idealism in their mental make-up, concerning themselves only with the practical. They wrote no histories. While there are mentioned some works on such practical subjects as agriculture and navigation, they made few records, even, of importance. The few epigraphic records of their affairs that have come down to us are usable as his-

toric documents only to a limited extent. Time and fate have dealt with especial harshness with their monuments. Succeeding nations have preyed upon them, until we have little left—at least, above ground. There were in antiquity, however, several authors, chiefly Grecian, who treated at length the history of the Phœnicians; but they, even, except a few quotations, are lost. As our knowledge of Phœnician affairs is made up of snatches gathered here and there through a period of more than fifteen hundred years, it is impossible always to separate what belongs to their earlier history from what is later, what is original from what is borrowed. They must have entered the lands occupied by them in historic times at a period anterior to the oldest records; for when the migrations took place, time has concealed and has refused to divulge. Still streams of people must have been setting in the direction of the Mediterranean for centuries ere these Semites appeared. Tradition, only in an instance or two, goes back to pre-Phœnician times.

20. Sargon of Accad, who flourished about 3800 B.C., not only set his image upon the shores of the Mediterranean, but even penetrated as far as Cyprus.¹ In Greek there is a considerable number of loan words, which show Phœnician influence in matters of trade; and many Phœnician objects have been found in the tombs of the mainland—all proving early intercourse. History does not, however, extend back to a time when Tyre and Sidon were anything except cities. Arvad and Zemar seem to

¹ Sayce, *Ancient Empires of the East*.

be the first Phœnician states mentioned on the Egyptian monuments.¹ Tyre is not mentioned in the Homeric poems as we have them, though it was a common belief in antiquity that it was founded some centuries before Sidon. In the sixteenth century B.C., the Phœnicians, in a league with the Hittites, were defeated at Megiddo by Thothmes III. of Egypt, who marched as far north as Aradus. He took as spoil not only grain, wine, and oil, but precious metals and chariots as well. Next Homer mentions the Sidonians a number of times, using the term as synonymous with the Phœnicians. Sidon, the "rich in copper," is mentioned only once. Neither Homer nor Herodotus seemed to know where tin came from, though it had been so extensively used in the manufacture of bronze. But the latter gives us one of the first probable dates in Phœnician history. When Herodotus was in Tyre, in 450 B.C., the priests of the temple of the Tyrian Herakles, Melkarth, assured him that the structure was built when the city was founded, 2300 years before his time, or, in other words, about 2750 B.C. The same historian seems also to have believed that these pre-Homeric rovers had settled at Memphis on the Nile, had already received permission to worship their own gods there, and had a temple dedicated to Astarte as early as 1250 B.C. At first Sidon was the principal city of Phœnicia.

21. "The decline of Sidon and the rise of Tyre have been attributed by a large number of writers to a great blow which Sidon is said to have received at the hands of the Philistines about 1250 B.C. or 1200 B.C. About that time the king of Ascalon is reported to have

¹ Sayce.

MELKARTH.

besieged the city and taken it, whereupon the population generally embarked, we are told, in their ships, and having sailed to Tyre, settled there. The rise of Tyre does not, however, make itself apparent in historical documents until nearly two centuries later."¹

Thus we have the scattering references to these people down to the time of Hiram of Tyre.

22. The most celebrated King of Tyre was Hiram, a contemporary of David and Solomon. His reign lasted about one-third of a century. Of his military exploits, little is known except his conquest of Citiam on the island of Cyprus, whose inhabitants had refused to pay the customary tribute. On the other hand, his reign is noted for the many important architectural works constructed by him. After King David had conquered many people and had built up a large kingdom, he determined to build himself a palace. His conquests had gained him such renown that even Hiram of Tyre heard of his power. Thinking probably to conciliate the powerful king of Israel, Hiram "sent messengers to David and timber of cedars, with masons and carpenters to build him a house."² And when David began to plan the temple that Solomon was destined to complete, and to gather material for it, "the Sidonians and they of Tyre brought much cedarwood to David."³

About
1000 B.C.

"And Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David. So Hiram gave Solomon cedar trees and fir trees according to all his desire . . . and there was peace between Hiram and Solomon; and they made a league together."⁴

1055 to
1015 B.C.

¹ *Story of Phœnicia*, p. 89.

² 1 Chronicles xiv., 1.

³ *Ibid.*, xxii., 4.

⁴ 1 Kings v.

Hiram, then, furnished not only this material but many celebrated workmen, among whom was Hiram the widow's son. And the temple was erected, almost as much a monument to Phœnician skill as to the religion of the Israelites. About fifty years after the death of Hiram, the succession was snatched from his family. A strong democratic party had grown to riches and importance owing to successful trade; and, as is often the case, the members began to feel that their numbers and importance in the state entitled them to larger recognition, both political and social, than they were receiving at the hands of the ruling aristocracy. Finally, Ethbaal, a priest of Astarte in Sidon, murdered the King of Tyre, and made himself king of both Phœnician cities.

23. This king, Ethbaal, is of peculiar interest in history as the father of Jezebel, the wife of Ahab, King of Samaria. No sooner was Jezebel established in Samaria than she caused the worship of Jehovah to be supplanted by that of Baal and Astarte. She caused the Hebrew prophets to be put to death until Elijah cried: "I, even I, only, remain a prophet of the Lord, but Baal's prophets are four hundred and fifty men."¹ Even Elijah had to flee from her sight in order to save his life. She lived a life of luxury in the ivory palace that Ahab built for her,² and committed many offences against the people among whom her lot was cast.

24. So far as Asia is concerned, Phœnician influ-

¹ 1 Kings xviii., 22.

² *Ibid.*, xxii., 39.

ence had now reached its height; but the growth of the state continued through her system of colonisation. It is certain that at a very early period, at least 1000 years B.C., Phœnician settlements existed on both shores of the Mediterranean. It is also known that political conditions in Tyre were such that a considerable proportion of the population found it advisable at different times to abandon the mother city with the expectation of never returning. In the nature of the case the exiles, willing or unwilling, were forced to go west. Greatest among the colonies of Phœnicia was Carthage.

25. Carthage was situated on the northern coast of Africa, almost directly south of the island of Sicily. The history of Carthage, as we have it, is largely told by her enemies. While its general accuracy, so far as mere external facts are concerned, may not be doubted, an accurate account of her internal affairs cannot at present be written. An appanage of the history of the Greeks and Romans, where Carthaginian affairs did not come into contact or conflict with those of Europe, the story was never told. The foundation of the colony even is veiled in the obscurity of myth. Virgil beautifully tells the tradition current in his day. Dido, or Elissa, however, was a mythical being, the legend implying that the expedition started under the special auspices of Dido or Astarte, the moon-goddess. She thus became the patron goddess of the new city. Again it is related that Elissa was a daughter of Mattan, the grandson of Eth-baal, and joint heir with Pygmalion to the Phœnician throne.

A popular revolution taking place, Elissa was forced to flee the city. She then founded Carthage.¹

26. The first settlers in Carthage entered into an agreement with the natives, dwelling in the vicinity

CARTHAGINIAN COIN (ELECTRUM).

of the proposed site, to pay them an annual tribute for permission to occupy the land. Finally, by continual additions, the colonists became strong enough

CARTHAGINIAN COIN (SILVER).

safely to refuse the stipulated tribute. Still Carthage maintained treaty relations with the various surrounding tribes, using them as mercenary soldiers. The Carthaginians, like all Phœnicians, were usually

¹ *Story of Phœnicia.*

so bent on traffic that they had neither inclination nor time for the profession of arms. It became necessary, therefore, to hire troops for the defence of the city. As might be expected, the tribes about them were found in the ranks of their enemies, if the latter service offered the better pay. The Phœnician cities of Africa, for the most part, in the course of time, became tributary to Carthage, while the less civilised tribes of the interior were used as traders, their caravans going even as far as Egypt. While Carthage was thus growing and thriving, Phœnicia proper was not so fortunate.

27. The original Phœnician cities were in the meantime fighting for their liberty against Assyrian invaders. In the early years of the Assyrian conquest, Phœnicia was protected from invasion by the Hittites. But when Assur-nazir-pal turned his attention to western conquest, he was About 880
to 870 B.C. able to reduce this sturdy people. The Phœnicians were then at his mercy. Realising this, they offered little resistance. Phœnicia and all of her neighbours acknowledged the Assyrian suzerainty and agreed to pay an annual tribute. The peaceful relations thus established continued for a century and a half. All that we learn of Phœnician history during that period, pertains to the annual payment of this tribute.

“ The cuneiform records for the century and a half make frequent mention of the submissive payment of tribute to Assyria by the kings of Tyre, Sidon, Gebal, and Aroad ; they nowhere speak with any distinctness of the revolt or subjugation of any Phœnician city.” ¹

¹ *Story of Phœnicia.*

28. But in the time of Shalmanesar IV. there is clear evidence that the Phœnicians were in rebellion. The cause of the hostile relations
727-6 B.C. seems to be unknown, but may safely be attributed to undue exercise of power and authority on the part of the greater people. The King of Tyre, at the time, was Elulæus, who had come to the throne about 737 B.C. Hostilities having become imminent, the King of Tyre united under his sway almost the whole of Phœnicia, and awaited the approach of the Assyrians. Shalmanesar IV. levied a vast host and marched into Phœnicia, "which he overran from one end to the other."¹

727 to 722
B.C. The cities on the mainland were not able to withstand him, but he could make no impression upon the island of Tyre. He then resorted to diplomacy. It was not long before he had formed an alliance with most of the other Phœnician towns. Thereupon they agreed to furnish a navy for the conquest of Tyre. At length a fleet was collected and equipped. It consisted of about sixty ships which were manned largely by Phœnician sailors. The Tyrians had a squadron of twelve vessels. Shalmanesar awaited on the land what would seem an easy victory; but the Tyrians dispersed his larger fleet and took many prisoners. So discouraging was the result of the action that the Assyrian king, leaving a body of troops to besiege the city, returned to his capital. For five years the Tyrians suffered all the horrors of a siege; their sup-

¹ *Story of Phœnicia*, p. 137.

plies of food and water were cut off, their island city did not furnish supplies of any kind; still they held out, and the siege was at last raised. From the cuneiform inscriptions, it is inferred that King Elulæus reigned there for twenty years or more in almost perfect peace, Sidon and some other cities even again submitting to his rule. At last Sennacherib came to the Assyrian throne.

He immediately determined to reduce ^{705-681 B.C.} Tyre. The Tyrian king, despairing of successful resistance, fled to Cyprus. Tyre was taken and forced to pay tribute, one Tubal, a Tyrian, being appointed king.

29. Thus affairs continued until 681 B.C., when Esarhaddon became King of Assyria. The Tyrians and Sidonians revolting, he directed all his forces against Phœnicia. The rebel king was captured and beheaded, Baal was made "King of Tyre." To such an extent did Baal hold the confidence of his overlord, that the entire district of Lebanon and a portion of the coast as far south as Dor were placed under him. In a very short time, however, Baal revolted and sought the protection of the Egyptian monarch. About the year 672 B.C. Esarhaddon, on his way to conquer Egypt, turned into Phœnicia to punish the rebels; but they withdrew to the Tyrian fortress where they defied the invaders.

Though besieged, Baal retained his alliance with Egypt until the accession of Assurbanipal to the throne of Assyria. Immediately an expedition was organised against Tyre, and Baal submitted. However, for some cause, Assurbanipal, four years

668 B.C.

later, led a great expedition against that monarch. An inscription relating to the event says:

“Against Baal, King of Tyre, dwelling in the midst of the sea, I went, because my royal will he disregarded, and did not hearken unto the words of my lips. Towers round about him I raised, and over his people I strengthened the watch. On land and sea his forts I took; his going out I stopped. Brackish water and sea water their mouths drank to preserve their lives. With a strong blockade, which removed not, I besieged them; their spirits I humbled and caused to melt away; to my yoke I made them submissive. The daughter proceeding from his body, and the daughters of his brothers, for concubines he brought to my presence. Yahumelek, his son, the glory of the country, who was of unsurpassed renown, at once he sent forward to make obeisance to me. His daughter, and the daughters of his brothers, with their great dowries, I received. Favor I granted him; and the son proceeding from his body I restored and gave him.”¹

Arvad and Akko are also mentioned as cities rebellious against Assyrian rule. But the struggle was all one-sided, and every attempt at revolt made the conquerors still more oppressive and tyrannical. Thus Phœnician affairs continued for about a half of a century. In the meantime a revolution was going on in Western Asia. The Medes were vying with the Assyrians for power. About 630 B.C., the Phœnician cities, taking advantage of this state of affairs, declared their independence. For several years the old-time prosperity was again enjoyed. Tyre, having established her ascendancy over the other cities, rose to the highest point of her greatness. Then

About 600
B.C. there came a time when Egypt gained the ascendancy. Phœnicia then held a semi-dependent position. It was at this time that Phœnician sailors in the employ of Pharaoh Neco circumnavigated Africa.

¹ *Story of Phœnicia*, pp. 143-4.



PHOENICIAN NECKLACES OF GOLD.

30. Finally Nebuchadrezzar became King of Babylon. Tyre again declaring her independence, he determined to reduce her to subjection. Assembling his forces before the mainland city, there occurred one of the most memorable sieges that the world has ever witnessed. The city held out for thirteen years, then came the inevitable result. The prophecy of Ezekiel was fulfilled:

585 to 573
B.C.

“ Thus saith the Lord God ; Behold, I will bring upon Tyrus Nebuchadrezzar King of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people. He shall slay with the sword thy daughters in the field : and he shall make a fort against thee, and cast a mountain against thee, and lift up the buckler against thee. And he shall set engines of war against thy walls, and with axes he shall break down thy towers. By reason of the abundance of his horses their dust shall cover thee : thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach. With the hoofs of his horses shall he tread down all thy streets : he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground. And they shall make a spoil of thy riches, and make a prey of thy merchandise : and they shall break down thy walls, and destroy thy pleasant houses : and they shall lay thy stones and thy timber and thy dust in the midst of the water. And I will cause the noise of thy songs to cease ; and the sound of thy harps shall be no more heard. And I will make thee like the top of a rock : thou shalt be a place to spread nets upon ; thou shalt be built no more : for I the Lord have spoken it, saith the Lord God.”¹

31. Though once again conquered by Egypt, Phœnicia remained a faithful subject of Babylon until the downfall of that city. Cyrus the Great

¹ Ezekiel xxvi., 7-14.

had come to the throne of Persia and was crowding down upon Babylonia when the Phœnicians again declared their independence. Babylon fell and Belshazzar, the grandson of Nebuchadrezzar, was slain. Then Phœnicia had to cope with a new power. Cyrus did not seem to trouble himself about this far-away province, or people; but Cambyses, his son, planning an expedition against Egypt, easily induced the Phœnicians to join him and to take a position of independence under him, furnishing the fleet for the expedition. Sidon, under the Persians, became a royal residence; and in its immediate vicinity was located the "paradise" or hunting park of the Persian kings.¹ Cambyses had planned an expedition against Carthage, but at this point the Phœnicians, upon whom he depended for his navy, refused to sail against their kindred. The expedition was abandoned. Time now passed rapidly in Phœnician history. Darius the Great depended largely on the Phœnicians for a navy with which to quell the "Ionian Revolt." Later Xerxes employed this nation of sailors to help him invade Greece. In digging the canal through the isthmus which joins Mount Athos to the mainland, they showed their engineering skill; and in the construction of that wonderful bridge of boats across the Hellespont, they proved their skill in mechanical work. In the sea-fights which followed, it is said that they contributed one-fourth of the entire Persian fleet. They quitted the service

About 538
B.C.

529-522 B.C.

480 B.C.

¹ *Story of Phœnicia*, p. 189.

of their tyrant only when he had executed several of their commanders because of a naval defeat for which they were not to blame.¹ Again, fifteen years

480 B.C. after the battle of Salamis, Phœnicia was at the head of the Persian fleet. At the

battle of the Eurymedon, eighty of her galleys were swept from the ocean. Then for three-fourths of a

394 B.C. century, the Phœnicians remained passive Persian subjects. In the Peloponnesian

War Phœnician fleets were a power. At Cnidus one

“turned the scale between Athens and Sparta, enabling the Athenians to recover the naval supremacy which they had lost at Ægos-

393 B.C. potami. It was the appearance of a Phœnician fleet in Greek waters which gave the Athenians an opportunity

to rebuild their long walls, alarmed Sparta for her own safety, and extorted from her fears in the succeeding year, the agreement known as ‘the Peace of Antalcidas.’ Persia owed to her Phœnician subjects the glory of recovering complete possession of Asia Minor, and of being accepted as a sort of final arbiter in the internal quarrels of the Greeks.”²

The Old Persian Empire was now in its decline. Unable to hold its possessions with a firm hand, revolts were common.

32. In the general revolt of 362 B.C., Phœnicia joined her fate with Egypt. For ten years little was done to quell the rebellion. Sidon was strongly fortified. Her king, Tannes, was aided by an Egyptian fleet under the Rhodian general Mentor. But the Persians, under Ochus, came up in swarms—three hundred and forty thousand men. At last the city fell. As the inhabitants could expect no

¹ Rawlinson, pp. 202-3.

² *Ibid.*, p. 205.

quarter, forty thousand Sidonians are said to have shut themselves in their houses with their families and set themselves on fire—leaving the city a heap of ruins. It was rebuilt by King Esmunazar, whose sarcophagus, discovered in the year 1855, has furnished the longest extant Phœnician inscription. The interval between 351 B.C. and 333 B.C. was a time of repose and peace for the Phœnician cities generally.

33. When Alexander the Great crossed the Hellespont and began his successful march down the Asiatic coast, Sidon and other Phœnician cities welcomed him with open gates.

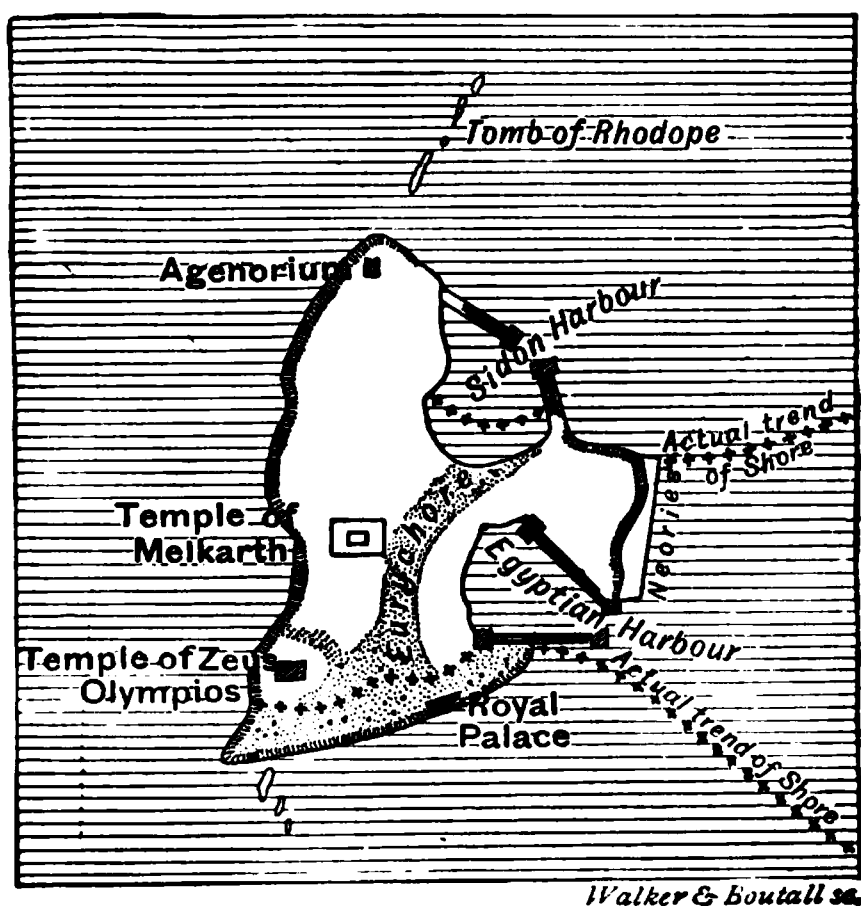
334 B.C.

Tyre would willingly have paid tribute, but she boldly refused to permit the invader with his army to enter her island home. This action so greatly incensed

332 B.C.

Alexander that he camped on the opposite shore and doggedly began to plan a siege. Not having a fleet, he could devise only one way to reach the city's walls; that was, by the construction of a mole connecting the island with the mainland. The work seemed almost superhuman. The Tyrians were prepared for the firmest resistance. Their fleet annoyed the workmen at the mole, who found it impossible to complete their work. At last the Macedonians found it necessary to raise a fleet that could not only protect his workmen but could meet the Tyrians in their chosen method of warfare. When Alexander had raised his fleet, he even then found it a work of weeks to reduce the obstinate city. Every device known for resisting a siege was employed.

“ To deaden the blows of the battering-ram, and the force of the stones from the catapults, leathern bags were filled with sea-weed and let down from the walls at the point assailed. Wheels set in rapid motion intercepted the darts and javelins thrown into the town, turning them aside, or blunting or sometimes breaking them. When the towers erected upon the mole were brought up close to the defences, and an attempt was made to throw bridges from them to the battlements, and thus pass soldiers into the city, the Tyrians flung the grappling hooks among the soldiers on the bridges, which caught



THE TYRE OF ALEXANDER'S TIME.

in the bodies of some, mangling them terribly, dragged their shields from others, and hauled some bodily into the air, dashing them against the wall or upon the ground. Masses of red-hot metal were prepared and hurled against the towers and against the scaling-parties. Sand was heated to a glow and showered upon all who approached the foot of the walls: it penetrated through the joints of the armor, and caused such intolerable pain, that coats of mail were torn off and thrown aside, whereupon the sufferers were soon put *hors de combat* by lance thrusts and missiles.”¹

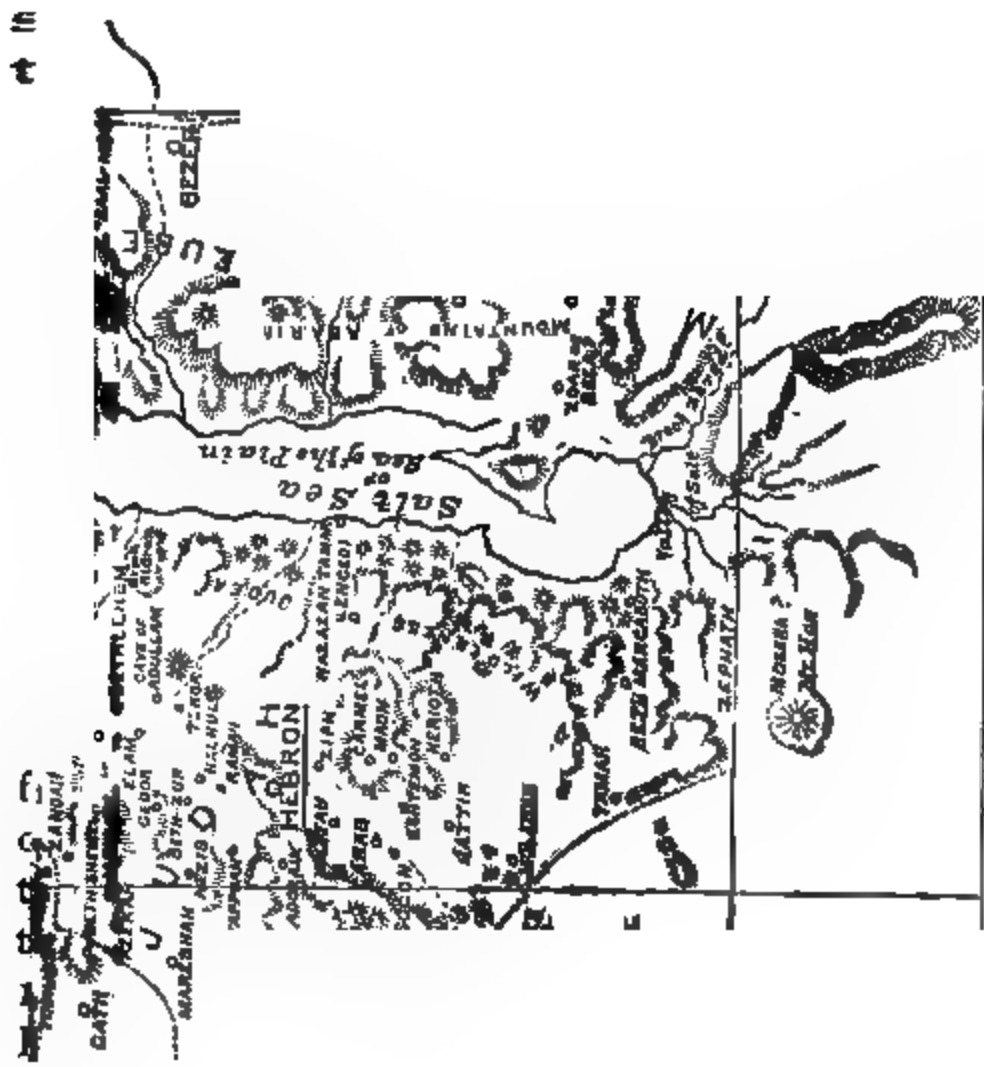
¹ Rawlinson, pp. 231-2.

At last the Tyrians risked a sea-fight and were defeated. Soon Alexander effected a breach in the walls. Thereupon the city's fate was sealed. Many of the male inhabitants were put to death, while thousands of the women and children were sold into slavery.

34. Though Phœnicia was the battlefield of the successors of Alexander, her people's political history was nearly closed. The last Phœnician king of Byblus (Geba) was executed by the consul Pompey. Akka (Ptolemais or Acco), under Tyrian rule of no special importance, in the last two pre-Christian centuries, became important as the key to Galilee and the terminus of a highway from Damascus. Arka, called by the Romans Cæsaria Libania, was for a long time an important city and continued so until the Middle Ages. It was a strong fortress, besieged and taken several times by the crusaders. Its ruins were identified in 1722 by the English traveller Shaw in the village Tell-Arka, lying a few miles north-east of Tripolis. The site of Dora is now occupied by a Mohammedan village containing a few hundred inhabitants. Sidon, at the beginning of the Christian era, was still a place of note where the new religion made many converts. The present town of Saida marks its site. This contains about 10,000 inhabitants, and its gardens, like those of Damascus, are among the finest in Syria.

35. Of all the Phœnician colonies, Carthage alone has an important history. Founded about the time that Jezebel was introducing the false gods to the Hebrew people, it flourished, a political as well as a

at in in



commercial power, until the will of Cato was consummated and Carthage was destroyed. The history of this city does not really begin until about the close of the third century of its existence. In their efforts to extend their trade, the Carthaginians came into contact with the Greeks of Italy, with the Italians, and with the Etruscan neighbours of Rome. We read, however, that on one occasion, 536 B.C. they united with the Etruscans in an expedition against the Phocæans of Corsica whom they dislodged. Twenty-five years later, they formed a treaty with Rome. Then for two centuries they were in conflict with the Greeks for the possession of the island of Sicily. At the time when the Persian Xerxes was making his invasion into Greece, the Carthaginians dispatched a large army under Hamilcar against the Sicilian cities. Gelon was tyrant of Syracuse. Though confident of success, the Carthaginians were badly defeated. 480 B.C. Hamilcar was slain, but such an impression did he make upon the Greeks, that they erected a monument to his memory upon the field of battle. In the course of time, however, the Carthaginians in a measure recovered from the blow; and some seventy years afterwards made a fresh attack upon the Greeks with some success. But they achieved no permanent results. At home, new difficulties arose. The tributary Africans became mutinous and defiant. Then the conflict with Rome was pending.

36. Rome, in fact, was just starting on her conquest of the world, and the nearest great power was

Carthage. The Romans were jealous of the Carthaginian power, and were greedy to seize some of the fruits of the commercial labours of these daring robbers. On the island of Sicily the two powers came close together. Here the first conflict was most likely to occur. At last one of the Roman consuls led the first Roman army across the Straits of Messina, defeated the Carthaginian general, and took the city of Messina. The Romans having come to feel the need of a fleet, quickly provided one; so that a few years later they were the victors in two naval battles. Thus the way for an attack upon the Phœnician city was prepared. Regulus, the Roman commander, pressed forward, landed on the coast of Africa, and began the siege of Carthage.

264 B.C.

Mylæ 260

B.C.

Ecnomus

256 B.C.

ders were defeated, and the commander taken prisoner. The story of the man, as typified in Regulus, has found a fireside. The first fierce struggle between the Carthaginians and the Romans ended, the Carthaginians abandoning their principal interpossession in the Mediterranean, the indemnity of nearly \$4,000,000. However, the Carthaginians were enabled by a rebellion of their slaves and the aid of some of the neighbouring tribes to make a contest lasted three years or more. Finally triumphant, the Carthaginians were further weakened. Thus they became a prey to the ambitious and aggressive

37. The Second Punic War followed. This was signalised by the invasion of Italy by Hannibal,¹ who was finally forced to defend Carthage from Scipio, the Roman consul. The ^{218-201 B.C.} battle of Zama was fought and the hardest possible terms, except slavery itself, were imposed upon the defeated Carthaginians. For fifty years, however, they bore their burdens. Then Cato the Elder, returning from a mission to Africa, said to the Senate: "This people is stronger than ever. They are practising war in Africa by way of prelude to war against you."² Ever after that, voting upon whatever question might be before the Senate, he added the words, "And I also think that Carthage ought to be blotted out."

38. About this time trouble arose between the Carthaginians and King Masinissa, the chieftain of a neighbouring Hamitic tribe. This soon ^{151 B.C.} grew into open hostility. The Romans were called in to arbitrate. In the end the enemies of Carthage induced Rome to send across the sea an army that was secretly instructed to re- ^{149 B.C.} turn only after Carthage was destroyed.

Although the wretched inhabitants of the doomed city offered every concession that unfortunate men can make, the consul Scipio fulfilled in the extreme the commands of Rome. Carthage was razed to the ground, while the wife of Hasdrubal, the faithless Carthaginian commander, cast herself and her two children into the flames of the burning city. Sub-

¹ *Story of Carthage*, p. 185.

² *Ibid.*, p. 273.

sequently the Romans made various attempts to colonise the site on account of its great commercial

and strategic advantages. They were
 146 B.C. finally so successful that, in the second century, A.D., the new city was surpassed in population by Rome alone. Two centuries later it was taken

by the Vandals, who had crossed over
 A.D. 439. from Spain, and it became their capital.

In the time of Emperor Justinian, the Roman commander, Belisarius, was sent against Car-

A.D. 533-5. thage, reducing the city and so weakening the inhabitants that they never recovered from the overthrow.¹ When the Mohammedans were push-

ing their conquests across Northern Africa,
 A.D. 705-6. they found the region occupied by Berbers. The queen of the tribe occupying Carthage offered resistance. But the conquering hosts soon overcame her forces, and the city was totally destroyed. The region has since been under the control of the Arabs.

39. The government of the Phœnicians probably differed little from that of other Semitic peoples.² First, there seems to have been a king, in many cases elective. "The royal houses claimed descent from the gods, and the king could not be chosen outside their numbers." The king's power, however, was far from absolute, for war or peace could "be decided at Tyre in the king's absence, and in Sidon against his will." Second, "the sovereign had a council of elders," in Sidon numbering three hundred. These are supposed to have been the

¹ *Chambers' Encyclopædia*, Belisarius.

² *Encyclopædia Britannica*.

heads of the most noble houses. Third, there was a third estate, which consisted of the free people. At a later date, Sidon, Tyre, and Aradus formed a confederacy—the Tripolis. The city of Tripolis was the meeting-place of the federal council consisting of the three kings and their senators, probably numbering three hundred. All this indicates the existence of tribal society in its highest state—the elected chieftain, the council of phratry chieftains, the people electors, and the confederacy of tribes. At Carthage the government came to be a little different. The city was a republic ruled by two elected officials called suffets. They

“were merely presidents of the senate of thirty. The power of the senate was subsequently checked by the creation of a board of one hundred and four, chosen by self-electing committees of five, to whom the judges, senate, and generals were alike accountable. By providing that no member of the board should hold office for two years running, Hannibal changed the government into a democracy. The colonies of Phoenicia were permitted to manage their own affairs so long as they paid tribute and supplied ships and soldiers to the mother city, though their inhabitants were allowed no rights or privileges in Phoenicia itself. Many of them, however, were wholly independent, governed by their own kings, and benefiting Phoenicia only in way of trade.”¹

It was next to impossible to bring their widely scattered civic communities to act together for a common end, even the cities that lay near together being often at loggerheads or in a state of actual warfare with each other. The citizens proper paid nothing for the support of the government, the vast sums needed to carry on their wars being almost wholly contributed by the tributary peoples. The tribute necessarily imposed upon their subjects of-

¹ Sayce, *Ancient Empires of the East*, pp. 207-8.

ten became such an unendurable burden as to lead to bloody uprisings, quelled only with difficulty.

40. In Religion, Phœnician history seems to mark at least three stages of progress: first, there was the worship of sacred stones of a peculiar shape; second, there was the worship of plant life; third, the worship of heavenly bodies. At first, then, they believed that supernatural beings had their abode in inanimate objects, such as rocks, stones, and mountains; though even in this earliest stage we do not find them making artificial images of their gods.

. . . “Mountains were revered as nearer than any other place to heaven; bætylia or meteoric stones were held sacred as divine messengers.”¹

They did not even build temples, but “worshipped in high places,” under the open sky. Later, the Phœnician pantheon seems to have been large, admitting of almost indefinite expansion. When the Carthaginian Hannibal made a treaty with the ambassadors of Philip of Macedon, the two swore by Zeus, Hera, and Apollo, by the tutelary deities of the Carthaginians, by Herakles and Iolas, by the gods of the allied armies, and the sun, and the moon, and the earth, by rivers, meadows, and waters, by all the gods who rule over Carthage, by all the gods who rule over Macedon and the rest of Greece, and by all the gods of those who were present to ratify the treaty. These may be grouped into two triads of gods representing the last two stages of progress—namely, the sun, moon, and earth, and the rivers, meadows, and waters. And these contain the objects on which all later Phœ-

¹ *Encyclopædia Britannica.*

Phœnician worship is based. "Rivers were generally sacred to gods, trees to goddesses." "In historical times the astral element had the ascendancy; the central point in religion and the starting point in all Phœnician mythology, was the worship of the Sun, who has either the Moon or the Earth for wife." The chief Phœnician god was called Baal, and was worshipped in general throughout Syria. Baal typified the sun that not only sheds light and heat and vivifies nature, but also parches and dries up vegetation. In the East, the rays of the sun have a firmness of which people in the more temperate regions have no conception. Baal, therefore, represented the power that kills as well as that which makes alive—the magnificent as well as the malevolent power of the sun. While there was more or less local variation in the worship of the Phœnician god, the basis of all is the same. In Carthage, Baal was called Malech or Moloch, the king. His attributes were cruelty and blood-thirstiness. To appease his anger toward an individual or toward a nation, human sacrifices were offered —the dearest children, the purest virgins, the oldest

BAAL AS A SUN-GOD.

sons. Sacrifices to Baal were usually consumed by fire. One of the most vivid pictures extant is the description of the test that Elijah the prophet forced upon the priests of Baal whom Jezebel had brought into Samaria. The scene occurs on Mt. Carmel.

“ And Elijah said unto the prophets of Baal, Choose you a bullock for yourselves, and dress it first ; for ye are many ; and call on the name of your gods, but put no fire under. And they took the bullock which was given them and dressed it and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud, for he is a god ; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud and cut themselves after their manner with knives and lancelets, till the blood gushed out upon them.”¹

The female counterpart of Baal was Baalit, the Greek Baaltis. But a more celebrated goddess was the moon goddess, Astarte, who in Tyre was worshipped under the symbol of a star as queen of heaven. Astarte, or Dido, was a virgin goddess of war and death, whose attributes bore a faint resemblance to the Greek Pallas Athene, and to the Roman Minerva. To her likewise, human victims were at times offered. Melkarth was another god who represented the creative and destructive forces of nature. He was the chief patron of colonists, and probably had a temple in each of the cities founded by Phœnicians. His attributes bearing some resemblance to the Greek Herakles, the rocks of Gibraltar were called by the Phœnicians the Pillars of Melkarth, and by the Greeks the Pillars of

¹ 1 Kings xviii., 25-8.

ASTARTE.

Herakles. One of the most celebrated of Phœnician gods was the youth whom the Greeks called Adonis. The underlying idea of his worship symbolises the changing life of vegetation—growth, bloom, and decay—and also the life and death of man. Adonis was a beautiful youth who was killed by a jealous god assuming the form of a boar. Every year, when the fierce heat of summer began to destroy the genial warmth of spring, the funeral festival of Adonis was celebrated. The mourning lasted one or more days, while troops of women with torn garments and dishevelled hair ran through the streets beating their breasts and uttering loud cries of lamentation. At Byblus this worship was celebrated with great pomp. The little river Adonis that emptied into the sea near that city was in legend connected with the death of the god. When the fall rains melt the snow among the mountains where the river rises, its waters carry down great quantities of reddish earth, which, running into the Mediterranean, but not at once mingling with the sea water, makes a reddish band for a long distance along the coast. This was said to be the blood of Adonis, and blood was not only the synonym for life, but its representative. The Phœnicians believed in the immortality of the soul, and they thought that its repose depended to some extent upon the undisturbed state of the body. For this reason they practised embalming, and pronounced curses upon those who dared desecrate their tombs.¹

¹ For the terrible curse of Esmunazar, see Rawlinson, *Story of Phœnicia*, pp. 335–7.

SOURCE OF THE RIVER ADONIS.

41. As Producers of raw material, the Phœnicians were not distinguished. They did, however, early find ways of working the most valuable mines of the world. In Thasos, according to Herodotus, in search of gold, they overturned a whole mountain. These mines were worked before the thirteenth century B.C.¹ The tin mines of Cornwall may have been worked by the natives, but the metal was procured for the Phœnician markets. Some attention was paid to agriculture. The largest planters in Carthage are reported to have had as many as twenty thousand slaves.

“The Carthaginian general Mago was the author of twenty-eight books on agriculture, all of which were deemed important enough to be translated into both Latin and Greek.”²

42. Manufacturing would naturally succeed carrying and production. The Phœnicians, therefore, early became the leading manufacturers of the world.

“There were four principal manufactures in which the Phœnicians excelled the other nations of antiquity. . . . They were the manufacturers of the famous purple dye which was considered the especial boast of Tyre; the production of a glass which was peculiarly characteristic of Sidon; the weaving of fabrics suitable for garments and furniture; and the elaboration of works in metal of a superior quality.”³

Along the coast of Phœnicia was found in abundance a somewhat rare shell-fish. Probably by acci-

¹ Sayce, *Ancient Empires*, p. 209.

² Sayce, *ibid.*, p. 207.

³ The following pages have been compiled largely from Rawlinson's, *Story of Phœnicia*.

dent these enterprising people discovered that this fish could be made to produce a rare dye capable of colouring cloth with beautiful tints of purple that won the admiration of mankind. There were two distinct species of this fish, but the richest tinted dyes were found in those gathered on the coast near Mt. Carmel.

SHELL OF THE MUREX TRUNCULUS.

"The colouring matter is contained in a sac, or vein, which begins at the head of the animal, and follows the tortuous line of the body as it twists through the spiral shell. . . . The matter is a liquid of creamy consistency, and, while in the sac or vein, is of a yellowish white colour; on extraction, however, and exposure to the light, it becomes first green, and then purple. . . . If this fluid be carefully extracted by a hook or a pointed pencil, and applied to wool, linen, or cotton, and the material be then exposed to a strong light, it becomes successively green, blue, red, deep purple-red, and, by washing in soap and water, a bright crimson, which last tint is permanent."

Sidon was as distinguished for its manufacture of glass as Tyre was for its purple industry. While glass was probably made in Egypt at an earlier date than at Sidon, the Phœnicians claimed to have discovered the process of manufacture independently by accident. Some merchants having a cargo of natrum, or subcarbonate of soda, went ashore in the vicinity of Sidon to pass the night. They built a fireplace of the blocks of natrum. The heat of the fire caused the soda to unite with the sand of the seashore, forming glass. About Sidon there was an abundance of the best kind of sand for making glass, and the industry grew. For their trade with savage and barbarous nations of the most distant countries, the Phœnicians had found that trinkets were often of more value than useful materials. They therefore manufactured large quantities of glass beads. Finally, however, the Sardinians became so proficient that they could cast "round plates of glass which were made into mirrors by covering the back with a thin sheet of metal." Then the woven fabrics which the Phœnicians produced were of a superior quality. They could procure wool from the shepherds of Palestine; and raw silk was brought to their looms by the caravans of Persia; these materials were sometimes intermixed with cotton and linen. While Phœnician fabrics were often prized for their rare tints of purple, Sidon

"had a distinct reputation for the excellence of its embroidery from a very ancient date, and the brodered robes of Sidonian seamstresses found ready market in all the chief resorts of pleasure and luxury."

In many of the mechanic arts, the Phœnicians were the instructors even of the Greeks; or, rather, the latter were shrewd enough to learn what they saw the former doing, the Phœnicians jealously guarding their own discoveries. Homer celebrates the skill of Phœnician women in the textile arts in the following language:

“Then Hector’s mother herself went down to her fragrant chamber where were her embroidered robes, the work of Sidonian women, whom godlike Alexander had brought from Sidon when he sailed over the wide sea, that journey wherein he brought home high-born Helen.”

In metallurgy no other nation had reached the stage of the Phœnicians in the time of Solomon. It was Hiram, the widow’s son, whom Solomon “sent and fetched out of Tyre” because “he was filled with wisdom, and understanding, and cunning to work all works of brass.” This Hiram was the artist that finished the great temple with its remarkable decorations. There were the pillars of brass, Jachin and Boaz, with network of pomegranates and lily-work. There was the huge molten sea, standing upon twelve oxen, containing two thousand baths. There were the bases with borders of lions, oxen, and cherubim. There were

“the table of gold whereupon the shewbread was, and the candlesticks of pure gold, five on the right side, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs of gold, and the bowls, and the snuffers, and the basins, and the spoons, and the censers of pure gold; and the hinges of gold both for the doors of the inner house and the most holy place, and for the doors of the house, to wit, the temple.”¹

¹ 1 Kings vii.

The remains of Phœnician work in metal are few, though it is supposed that many articles in bronze, known as the work of the ancient Greeks, are really Phœnician. In general, the Phœnicians excelled in all kinds of workmanship. The inhabitants of Byblus were noted stone-cutters and ship-builders. Coins have been found at Byblus and Dora, at which lat-

COIN OF BYBLUS, ENLARGED.

ter place also were quarries, and tombs hewn out of solid rock. At Tyre are ruins of gigantic aqueducts; while at Aradus, there are rainwater cisterns of immemorial age. As in the case of other cities, situated on islands, it had one or more submarine fountains from which fresh water was obtained, especially in time of siege. Xenophon has borne

evidence of the excellent equipment of a Phœnician vessel by making one of his characters say :

“ I think that the best and most perfect arrangement of things which I ever saw was when I went to look at the great Phœnician sailing vessel : for I saw the largest amount of naval tackling separately disposed in the smallest stowage possible.”

In architecture the Phœnicians were probably abreast of other nations. Their cities were surrounded by immense walls. Their buildings were probably constructed of wood upon foundations of stone. Among the most remarkable Phœnician tombs was that supposed to be the resting-place of Hiram of Tyre. It stands about three miles from Tyre—a

“ grey weather-beaten structure, bearing all the marks of a high antiquity. Upon a pedestal consisting of three courses of grey limestone, each three feet thick, and the uppermost a little overhanging the other two, is emplaced a tomb or sarcophagus formed out of a single block, which is twelve feet long by six feet high and six feet broad. The sarcophagus is covered over by a heavy lid in the shape of a solid block three feet in thickness, which appears never to have been removed. The tomb, however, has been rifled. . . . The monument is without doubt an inscription ; it stands lone and solitary, a fit emblem of that grand old king, who alone stands out from Phœnician antiquity in definite form and shape, a solid figure, while around and about him all else is vague and shadowy.”

In 1855, near the site of Sidon, was discovered the marble sarcophagus of Esmunazar, king of the two Sidons in the fourth century B.C. On its lid is the longest known Phœnician inscription—an epitaph of twenty-two lines. One needs but read the twenty-seventh chapter of Ezekiel in order to gain

a vivid idea of Tyre in the height of her glory. With all these indications of a civilisation, a wealth,

and a splendour, it is surprising that the Phœnicians left no history. Indeed, this is still more astonishing when we realise that they gave the Aryan world its alphabets.

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COIN OF TARSUS, WITH PHœNICIAN
INSCRIPTION.

43. In the Humanities, the Phœnicians were rather below the average ancient peoples. At all times and under all circumstances aiming at material ends, at the wealth that might be brought within the reach of the passing generation, it mattered little to them under what master they served, provided he left them enough liberty to indulge in their penchant for traffic. Too often they failed to recognise the binding force of a solemn obligation. The epithet "punic faith" became a by-word among their enemies for all that was false and faithless, for they were ready to repudiate a pledge when it seemed to their immediate interest to do so. With Spartan cruelty they were wont to put their favourite commanders to death should they venture to return from the field of battle not victorious. Their children were sacrificed to the cruel appetite of a relentless god, and not a parent's heart rebelled. So these people lived and so they died.

44. So far as we can trace the history of the Phœnicians, it represents little visible progress. When they first appear in the distant vista of time, they seem to have reached the same degree of advancement with which they disappear from the stage in the first Christian centuries. Like the Chinese, they seem early to have reached a comparatively high plane of civilisation, beyond which they did not advance. The nations that have made a permanent impress upon the history of the world, the nations whose influence can never die, were the Jews, the Greeks, and the Romans. The first strove to realise high ethical ideals; the second, not only had such ideals before them but were ardent worshippers of the beautiful as well as the true; the third, in the science of government, or in its practice, were the leaders and the teachers of the world. The Phœnicians, on the other hand, were without a spark of idealism in their national character; their aims were directed exclusively toward that which was immediately practical.

“ By industry, by perseverance, by acuteness of practical intellect, by unscrupulousness, and, if they thought the occasion called for it, by want of faith, by adaptability and pliability when necessary, and dogged defiance at other times, by total disregard of the rights of the weaker, they obtained the foremost place in the history of their times, and the highest reputation, not only for the things that they did, but also for the many things that they did not. They were the first systematic traders, the boldest mariners, the greatest colonisers—while elsewhere despotism overshadowed as with a pall the whole Eastern world, they could boast of a form of government approaching constitutionalism. Of all nations of their time they stood the highest in practical arts and sciences. They were masons, carpenters, ship-builders, weavers, dyers, glass-blowers, workers in metal, navigators, discoverers, beyond all others; if they were not actually the first

inventors of letters, at any rate they so improved upon the mode of writing which they found in use, that their system has been adopted, and suffices, with a few additions, for the whole civilised world; they were the first to affront the dangers of the open ocean in their strong-built ships, the first to steer by the Polar star, the first to make known to civilised nations the remoter regions of Asia, Africa, and Europe; they surpassed the Greeks in enterprise, in perseverance, and in industry; at a time when brute force was worshipped as a main source of power and only basis of national repute, they succeeded in showing that as much fame might be won, as much glory obtained, as much real power constructed, by arts as by arms, by the peaceful means of manufacture, trade, and commerce as by the violent and bloody ones of war, massacre, and conquest. They set an example which has been followed in the past by Miletus, Corinth, Genoa, Venice, Portugal, Holland, and to some extent by England—an example, which, it is to be hoped, will be far more largely followed in the future, when the rage for military establishments is past, and the rivalry of nations is diverted from the war-like channels in which it at present flows to the peaceful ones, which alone have the sanction of civilisation and Christianity." ¹

¹ *Story of Phœnicia.*

CHAPTER III.

THE HEBREWS.

I. INTRODUCTION.

1. THE Hebrews were the Semites next after the Phœnicians to attain to historic prominence. They were the descendants of a group of shepherds who left "Ur of the Chaldees" in prehistoric times. The leader of this band is remembered as the patriarch Terah. After the immigrants had reached Western Syria, the patriarch died. His successor was named Abraham.

2. Abraham did not remain at Haran, just south of Damascus, but with his group of dependents sought fresher pastures further west. In time of famine, these children of Terah may have moved down into Egypt, where the pastures never failed. The following incident is recorded in both sacred and profane literature. As he approached Egypt, Abraham requested Sarai, his wife, to represent herself as his sister; for she was very beautiful, and he feared that the Egyptians would murder him that they might appropriate her. The caravan moved on. Reaching Egypt, the pharaoh, struck by the

beauty of Sarai, took her into his own house. For her sake Abraham was treated with much respect.

“According to Eupolemus, he and his were settled in the sacred city of On or Heliopolis; and there in that seat of learning and religion, the patriarch, as the same authority declares, lived peacefully for many years and taught the Egyptians the sciences of astronomy and arithmetic.”¹

The author of Genesis tells us that Abraham prospered while in Egypt, because of the gifts that Pharaoh lavished upon him. But his deceit about Sarai was discovered, and she being restored to him, he was sent out of Egypt. This episode in

About
2778 B.C.

Abraham's life has been placed about the beginning of the XIIth dynasty.²

3. “And Abraham was very rich in cattle, in silver, and in gold,” continues the Scriptural narrator. In all of his wanderings he had been accompanied by his nephew, Lot, who also had come from Chaldea. Soon after the return from Egypt, the servants of Abraham and those of Lot became involved in quarrels. The two patriarchs, therefore, separated—Lot selecting the valley of the Jordan, and Abraham journeying westward.

4. Lot and his servants, with their flocks and herds, found rich fields along the banks of the sacred stream. His descendants in two lines, according to the Hebrew record, became historic, and are known as the Moabites and the Ammonites. The former settled east of the Dead Sea, and at a much later date were rivals and enemies of the Israelites.

¹ *Story of Egypt*, ch. vii.

² Genesis xii.

Once, or twice, even, Moab ruled Israel,¹ an account of one such instance probably being recorded on the famous Moabite stone discovered a few years ago. The Ammonites settled east of the Jordan. In the time of Jephthah² they made war on Israel, and they were the source of much trouble to both Saul and David. The chief interest in the history of the Hebrews, however, centres around the Abrahamites.

5. Abraham wandering to the westward, settled on the borders of Hittitedom. His relations with the Hittites are represented as of a commercial nature. Upon the death of Sarai he bargained with Ephron of Hebron for the cave of Machpelah for a burial-place for his family. Esau and Jacob, the grandsons of Abraham, separated, the one becoming the father of the Edomites, and the other the ancestor of the Israelites. The Edomites settled south of Palestine.

6. The Hebrews, whether the above record be accepted or not, were divided into four groups—the Moabites, the Ammonites, the Edomites, and the Israelites. Their ancestors came from the Persian Gulf centre of Semitic dispersion. Journeying across the Syrian desert, they dwelt together in Western Asia, perhaps wandering into Egypt. First breaking into two companies, each of these in turn divided into two more. Historic interest dwells almost solely with the Israelites.

7. Israel, the reputed grandson of Abraham, furnishes a patronymic for the whole people. The

¹ Judges iii., 12.

² *Ibid.*, xi., 4, 33.

Israelites were shepherds. For a time, they dwelt west of Palestine. They had no fixed abodes. Living near the borders of Egypt, it may have been an annual migration to wander into the Delta and back again. About this time the "Shepherd Kings" or

Hyksos were ruling Egypt. Of Asiatic origin, they would no doubt encourage

About 1998 to 1587 B.C.

immigration from their homeland, thus strengthening their position in Egypt. In the reign of the last of the Hyksos, it is believed the Israelites in a body moved into the Delta and were given permanent pasture lands at Goshen. "There was an ancient tradition that the king who made Joseph his prime minister, and committed into his hands the entire administration of Egypt, was Apepi," who forced the Theban nomarch into the quarrel that resulted in the expulsion of the hated Hyksos.

8. Thus at first the lot of the Israelites may have been pleasant. We hear nothing of them for many generations. In the luxurious pastures of Goshen, they may have forgotten their Asiatic homes, becoming as other Egyptians; so that when an oppressor of the people became pharaoh, he would know no difference between the Israelites and his

other subjects. The particular oppressor of Israel seems to have been Ramses II. of the XIXth dynasty.¹

About 1275-1208 B.C.

9. The oppression of Israel may have begun in

¹ Sayce places the death of Ramses II. in 1281 B.C.; Petrie places the same event in 1208 B.C. According to the former, the period of the Judges would be of about 160 years' duration; according to the latter, about 100.

the reign of Seti I., who was a great builder. As it lasted nearly a century, it covered at least two reigns. Inscriptions have been found that show Ramses II. as the builder of Pithon, and his name would point to him as the architect of Raamses.¹ We must ascribe to him, at any rate, the great bulk of that severe and cruel affliction, which made Israel "sigh and groan," and "made their lives bitter in mortar and in brick, and in all manner of service in the field." Ramses was a builder on the most extensive scale. The monuments show that he erected his buildings chiefly by forced labour, and that those employed on them were chiefly foreigners. Some have thought that the Hebrews are distinctly mentioned among the workmen under the term *Aperiu*; though this term may have been applied to all foreign labourers.² Then there arose a deliverer known by the Scriptural narrator as Moses.

10. Moses, as the adopted son of a kinswoman of Pharaoh, was brought up at the Egyptian court. He was educated in all the wisdom of the ancients. Not only was he taught Egyptian but Assyrian as well. In times of war he had been placed in command of troops, and had distinguished himself. In all his youth and young manhood, he had not forgotten that he was one of the Hebrew people of Goshen. For a capital offence, he fled into Asia, but was divinely called back to lead his people out of bondage.

¹ Exodus i., 11.

² Adapted from Rawlinson's *Story of Ancient Egypt*, pp. 249-50.

MOSES IN THE BULRUSHES.

11. The Exodus of the Israelites probably occurred in the reign of Mineptah of the XIXth dynasty, the successor of Ramses II. Early in his reign this pharaoh had been called upon to protect the Delta from hordes of Libyan invaders who were flooding the lowlands of Egypt. This invasion, no doubt, unsettled the region known as Goshen. It had also weakened Egypt. Moses then appeared before Pharaoh and demanded that the Israelites be permitted to depart. Pharaoh was obdurate. Then occurred a series of plagues in rapid order, ending with the death of Pharaoh's eldest son, a bereavement mentioned in the Scriptures, and seemingly corroborated by an Egyptian inscription as well. Then the Israelites were ordered out of Egypt. But the heart of Pharaoh relented upon seeing six hundred thousand¹ able-bodied labourers leaving his realm. Organising an army, he pursued them. Just as they reached the head of the Red Sea, they saw the chariots of Egypt approaching. But God, or nature, interfered; the wind arose and forced the waters of the sea down the channel, laying bare the sea-bed. The Israelites passed over before the tide changed, but the Egyptians were caught in the flood. Israel was saved, and these thankful shepherd people joyfully entered upon their years of wandering.²

¹ Including women, children, and camp-followers there were about 3,000,000.

² The above paragraphs and several pages following are based upon the scripture record. While profane history does not corroborate the statements made, they deserve as much weight, at least, as do the records of other ancient peoples.

About
1200 B.C.

12. The Israelites, escaped from Egypt, were bent upon reclaiming the pasture lands occupied by their ancestor Israel. They found, however, that territory peopled by powerful tribes who would resist their progress at every step. These inhabitants were known as Canaanites. But there were others who would join these in opposing the entrance of the Israelites into the promised land.

13. Israel, after a weary journey covering the lifetime of a generation, settled at Kadesh. Here they could look over into Canaan, and their hearts filled with envy and longing. This was on the border of Southern Palestine.

“ The south-western corner of Syria, known as Palestine, the Holy Land, is a country small in extent. Its boundaries are somewhat indefinite ; for in different ages the power of the Hebrews was extended, now over a greater, now over a smaller tract. It was about one-sixth as large as England, scarcely larger, in fact, than the State of Massachusetts. From a high mountain peak in the centre, it would be quite easy for an observer in a clear day to behold on every side the most distant limits—to the south, the ranges bordering upon Arabia ; to the north, the summits of Lebanon ; the Mediterranean to the west would seem not far distant ; so, too, the unproductive steppes into which, on the eastern frontier, the pasture lands are generally merged. Short as the journey would be between the farthest points, consuming scarcely half a day with our ways of travel, great contrasts of scenery would be encountered. The lofty mountains of Lebanon rise far toward the line of eternal snow, their flanks are covered with forests, the elevated valleys with the vegetation of high latitudes. Passing south from these, while the country remains hilly, fruitful plains frequently occur, extending to the margin of the western sea. In the south, the land wears a look less hospitable ; the desert lies close at hand, and already vast wastes of sand are seen, crossed by lines of hills upon which grows no tree or blade of grass. From the northern uplands a tumultuous river, the

Jordan, makes its way in cataracts and rapids to the lower levels. Early in its course, it rests in a tranquil expanse of water known anciently as the lake of Merom. Midway, again, the floods pause in the Sea of Tiberius, also called Gennesereth and Galilee. At last, in the south, the turbulent stream cuts its way deep through the land to lose itself in a gloomy lake, sunk far beneath the level of the ocean, whose brackish waters and sulphurous shores have caused it to be called the Dead Sea."¹

14. Palestine at that time was the centre of the world—the fighting ground of three great races. On the north were the Yellow Hittites; on the east were the Semitic Assyrians; and on the west were the Hamitic Egyptians. From Kadesh, the Israelites could see the small possessions of their ancient kindred, the Ammonites, the Moabites, and the Edomites. But the richer fields of Canaan were more tempting, and the Hamitic Amorites, according to ancient custom, were their lawful prey.

15. The Israelites possibly had gone down into Egypt—a small band under the leadership of a patriarch. In Egypt their social life had become changed. It is probable that when the Exodus occurred there was little or no organisation among them. Moses arranged them in tribes; and still in so short a time there could have been little harmony or unity. The fugitives from Egypt numbered about three millions, among which were, no doubt, many foreign elements—the scum of Egyptian society.² It required the lifetime of Moses to cement this people into anything like an organised body.

¹ *Story of the Jews*, pp. 9–10.

² Exodus xii., 38.

16. The Early Struggles of the Israelites were racial wars. They were bent on dispossessing the Canaanites of their lands. Recognising their own ancient kinsmen, they allied themselves with the Moabites and Ammonites in a war against the Hamitic Amorites. Sihon, King of the Amorites, had made war against Ammon and Moab, had "driven the Ammonites from the lower Jabbok, and deprived the Moabites of all their territory to the north of the Arnon." Heshbon was his capital. A fire went out of Heshbon, a flame from the city of Sihon; it consumed Moab. "Woe to thee, Moab! thou art undone, O people of Chemosh: he hath given his sons that escaped, and his daughters into captivity unto Sihon, king of the Amorites."¹ Then Israel came to the rescue; Sihon was defeated in battle; Heshbon was captured; and the Israelites possessed the land of the Amorites.

17. The Conquests of Israel occupied two generations. Moses died upon the entrance into the "Promised Land." From a wild rabble he had created a disciplined army; from a mixed multitude he had succeeded in organising twelve distinct tribes worshipping one god. Then Moses was succeeded in command by Joshua.

18. Joshua was to lead the Israelites into their new possessions; in other words, he was to assign to every tribe its portion of territory wrested from the Canaanites, and thus complete the tribal organisation begun by Moses. This organisation, as outlined, was no doubt modelled after Egyptian society as

¹ Numbers xxi., 28-29.

known by Moses. After locating Reuben and Gad on the east side, Joshua led the army of Israel across the Jordan. The conquest of Canaan was incomplete. Though Joshua fought many battles and conquered many "kings," it seems that Canaan was occupied by tribes too numerous to be overcome.¹ Then the Lord said unto Joshua, "Thou art old and stricken in years, and there remaineth yet very much land to be possessed." After mapping out the future possessions of the various tribes, Joshua died.

19. The final Conquest of Palestine seems to have been only partial.² In alliances of twos and threes, the various Israelitish tribes overran most of Canaan. The conquered peoples were far from being annihilated; they were often held tributary only by the greatest vigilance on the part of the conqueror. Amalgamation occurred, and the resulting population departed from the ways of life and of worship laid down by Moses. Thus the ten tribes, finding homes west of the Jordan, ceased at times to be "a peculiar people."

II. THE JUDGES.

1. Judges ruled the Israelites for several generations after the Exodus. In those days "there was no king in Israel; every man did that which was right in his own eyes."³ It About 1200.
1020 B.C. seems that Moses had not carried his organisation to the confederacy stage; Joshua had carried it no farther; the tribes were united by only

¹ Joshua xii., 9-24.

² Judges i., 22-36.

³ *Ibid.*, xxi., 25.

two ties—kinship and the worship of a single God. Mingling with other peoples, there were times when all the tribes, forgetting the teachings of Moses, followed after strange gods. Then there would be seasons of adversity. After suffering, calamity, and war, the wanderers would be brought to the feet of Jehovah, who in answer to their cries and groans would raise up a judge “to deliver Israel and recall them to the true faith.”

2. The Story of the Israelites in the time of the judges groups itself around six principal names: Othniel, Ehud, Deborah, Gideon, Jephthah, and Samuel.

3. Othniel lived in the time of the Mesopotamian conquest. The Israelites, dwelling among the Canaanites, the Hittites, and the Amorites, had intermarried with these peoples and adopted their religion. Such mixture is sure to disintegrate society, and when it is present, destroy national unity. The ruler of Mesopotamia came with an army and conquered Palestine thus weakened. The children of Israel called upon God who raised up Othniel, as judge; and after a brief struggle he succeeded in organising his people and in throwing off the Mesopotamian yoke.¹

4. Ehud represents a Moabitish conquest. The Israelites had again, mingling with the surrounding peoples, forgotten that they were a peculiar people; they had become one with their neighbours. Eglon, chieftain of the Moabites, seeing their defenceless condition, crossed the Jordan and placed Western

¹ Judges iii., 5-11.

Palestine under subjection. The rule of the Moabites lasted eighteen years. Then Ehud, a Benjamite, arose as deliverer. He organised Israel, and by stratagem and valour, succeeded in rescuing his people from the thralldom of Moab. Then he judged Israel.

5. Deborah represents a Canaanitish conquest. Upon entering Palestine, the Israelites had not fully conquered the country. Indeed they had made all kinds of compromises with the former inhabitants. In many instances their superior hardihood and closer union had rendered them masters; in other instances they had been driven to the mountains, leaving the richer lands to the peoples among whom they had come in search of homes. It is not strange then that the time should come when the Canaanites should unite against them and endeavour to enslave them or to drive them from the land. Canaan, usually an unorganised group of petty tribes or kingdoms, was brought under the rule of one "King Jabin." He had a large army, with many chariots of iron, commanded by a skilled general. The Israelites had taken refuge in the hills and high places. Deborah dwelt under a palm tree on Mount Ephraim. Proud and courageous, no longer able to endure the degradation of her countrymen, she felt that she was called by Jehovah to bring deliverance to her people. She summoned Barak, a man of influence, to lead an army against the oppressor, agreeing herself to accompany the army. The bands of Israelites were badly organised and poorly equipped; but they met

the enemy in the valley of Kishon. A battle was fought, and Jabin's hosts were utterly routed. Finally the supremacy of Israel was acknowledged, and Deborah burst forth in that wonderful song of praise beginning:

“ Praise ye the Lord,
Hear, O ye Kings ; give ear, O ye princes,
I, even I, will sing unto the Lord.” ¹

6. Gideon represents a Midianitish conquest. The Midianites, dwelling chiefly on the east side of the Jordan, had extended their power beyond that river. They oppressed God's people so grievously that they in turn sought refuge in dens and caves among the mountains and hills. The vineyards and crops were destroyed, the herds were stolen, and the lands occupied. In answer to their cries, God raised up Gideon, of the tribe of Manassah, to deliver Israel out of the hands of Midian. It was a struggle between Jehovah and Baal. The Israelites, poorly equipped, flocked to the aid of Gideon to expel the idolaters. Out of the hosts he chose three hundred of the best armed. In a night attack, he routed the invaders and their allies, and took two kings prisoner. This victory so weakened the Midianites that they were not again heard of as the oppressors of Israel.²

7. Jephthah was a Gileadite. From the Biblical record it is impossible to determine whether he judged all Israel or only Gilead.³ His time was marked by the war between Gilead and Ammon.

¹ Judges v.

² *Ibid.*, vi.

³ *Ibid.*, xi. and xii.

As both these peoples dwelt on the east side of Jordan, it is not so strange that war should arise. Jephthah had been banished from his father's house; but when the Ammonites invaded Gilead, his brethren called upon him to come and to lead the forces. So Jephthah did as they desired. Before he set out to battle he vowed a vow unto the Lord, saying:

"If thou wilt indeed deliver the children of Ammon into mine hand, then it shall be that whatsoever cometh out of the doors of my house to meet me, when I return in peace from the children of Ammon, it shall be the Lord's, and I will offer it up as a burnt offering."

Successful in battle, he returned home, when, to his horror, his only daughter and child came out to meet her father and congratulate him on his victory. Feeling that he could not retract his rash vow, he fulfilled it, and thus there fell upon him the gravest of all calamities, in the belief of the people of antiquity—his family became extinct.

8. The Judgeship of Samuel fell in the time of the Philistine oppression. The Philistines who dwelt along the Mediterranean coast had succeeded in completely mastering the Israelites,¹ and subjecting them to a most humiliating yoke. The Ark of the Covenant, which had checked the flow of the Jordan at the passing,² and had compassed the walls of Jericho to their destruction, was kept in Shiloh by the aged and blind priest, Eli. In these hard straits, the Israelites thought of the Ark, and sent for it. Marshalling an army with the Ark in the van, they

¹ 1 Samuel iv., 1-2.

² Joshua iii., 15, 16.

offered the Philistines battle, hoping and expecting that Jehovah would utterly destroy their oppressors. Not so, however. The fight went against the Israelites; the Ark, captured by the Philistines, was borne away in triumph. The news of this great misfortune so shocked the aged Eli, that he fell from his seat backwards, broke his neck, and died. The Philistines were now masters indeed; but after a time, because of a pestilence that broke out among them, they sent the Ark back to Shiloh. Now Eli had as an assistant, a young man named Samuel, whose mother had before his birth dedicated him to the service of the tabernacle. This Samuel was a seer, and succeeding Eli, in time aroused the religious spirit of the people. Under this stimulus, the Israelites shook off the feeling of depression, and some resistance was offered to their Philistine oppressors. But the tendency of the times was toward a kingdom, and it fell to Samuel to select the first king of Israel.

III. THE KINGS.

1. The people demanded a king. Samuel cried unto the Lord and was directed to accord with their wishes.¹ Under divine guidance he selected one Saul of the tribe of Benjamin, and anointed him king over Israel. This selection was finally confirmed by the people at a general election at Mizpeh,² and Israel was advanced

About
1020 B.C.

¹ The dates for this section are taken from Sayce, *Higher Criticism*, p. 320.

² I Samuel x., 18-24.

3 to the stage in tribal organisation known as the confederacy. Saul was a man of fine personal appearance and of commanding stature, being taller by a head than any of his followers. His first public acts showed that the choice was not a mistaken one. Nahash, King of the Ammonites, whose territory was east of the Jordan, threatened Jabesh, a city of the Israelites also lying east of that river. Messengers coming to Saul to report the danger, he sent a peremptory call to all parts of Palestine, ordering the people to assemble. The call found an echo in the heart of Israel. A great army gathered around the royal standard. Jabesh-Gilead was delivered from the hands of Ammon. But still the Israelites were suffering from the oppression of the Philistines, who had governors and garrisons in many of the cities. Even in Gibeath, Saul's home, there was a Philistine governor. This man being slain by Saul's son, Jonathan, the Philistine army was routed, and a general revolt followed. Israel's burdens were lightened. Saul's next laurels were won in the battle with the Amalekites, who dwelt in the northern part of the Sinaitic peninsula. He attacked them with a large force and utterly defeated them. He slew many of their people and carried off their flocks and herds, thus displeasing the Lord and Samuel; for he had been commanded utterly to destroy the Amalekites. Samuel therefore turned away from the king whom he had anointed, and never saw his face again. The alienation of the old prophet proved to be a great misfortune to Saul; he lost the support of Israel, and finally losing in battle against

the Philistines, his three sons slain by his side, he fell upon his sword. Philistia again oppressed Israel.¹

2. When Samuel, the seer, had turned away from Saul, he was divinely instructed to seek another king. His footsteps were directed to the home of Jesse, a Benjamite of Bethlehem. Jesse had several sons, the youngest of whom was David. As these sons passed before Samuel, he was moved to anoint the youngest. The purport of Samuel's action seems to have been unknown to David and his brethren, so the gentle youth continued to tend his father's sheep. In this capacity, he had learned to play upon the harp. Saul the king was in a state of depression, and David was called to play and dance before him. Thus, as the story runs, David was introduced at court. Then his progress was rapid. His fight with the giant Philistine, his marriage to the daughter of Saul, his friendship for Saul's son Jonathan, are only incidents in his rapid progress. Finally, he became such a favourite with the people, that Saul, through jealous fear, sought to take his life. David fled to the Philistines. After Saul's death, though his son, claiming ^{About 1002} B.C. (Sayce.) succession, reigned for a couple of years, Israel looked to David for deliverance from her foes.

3. David was peculiarly well fitted for kingship. Reared to hardihood, anointed by the aged Samuel, schooled in the primitive court of Saul, loved by his people, and disciplined in the wars with the Philis-

¹ 1 Samuel xxxi.

tines, he alone could rescue Israel. Then he had advanced views of kingship. The Judges had been little more than local in their authority. Saul's kingdom was only a loose confederacy of tribes. David proposed to organise a kingdom in the true sense of the word. When he fled from Saul's presence, he became a freebooter. Gathering around him the restless of all tribes, we find him with a thoroughly organised bodyguard of six hundred men. These were tried and faithful. First at the cave of Adullum, then in Moab, now in the forest of Hareth, and again in the wilderness of Ziph, refusing to meet Saul in battle, he lived a Robin-Hood life. Finally he was forced to join the Philistines, and would have been in the last battle where Saul was slain, had not the Philistine chieftains, in a fit of jealousy, demanded that he be sent away. While this battle was progressing, he led his trusty followers to the rescue of Ziklag, besieged by the Amalekites. There his victory was overwhelming. Upon his return, he was informed of Saul's death, and his lamentation forms one of the most pathetic passages in all literature.¹

4. David did not hastily seize the throne of Israel. His policy was a wise one. Permitting the party of Saul's son to show its inefficiency to rule, he addressed himself to the defence of his people against their enemies. Then "the elders of Israel came to the King to Hebron; and David made a league with them in Hebron before the Lord; and they anointed David King over

About
1002 B.C.

¹ 2 Samuel i., 17-27.

Israel.”¹ His first work was to free Israel from the oppression of the Philistines.

5. Philistia was a narrow strip of territory, embracing “the rich lowlands on the Mediterranean coast from somewhere near Joppa to the Egyptian desert south of Gaza.” It, like Phœnicia, seems to have been a confederation of cities, the principal ones being Gaza, Askalon, Ashdod, Ekron, and Gath. Whence the Philistines came, is uncertain. They were a hybrid people founded upon a Semitic basis. In the time of David, their cities were rich, powerful, progressive, and organised. The weak condition of Israel made Palestine a rich field for slaves and plunder to supply the marts of Philistia.

6. David had already the nucleus of an army. He lacked a capital city. He therefore led his forces into the territory of the Jebusites, and occupied their city Jebus. This stronghold, centrally located, was made the king’s residence, “the city of David,” Jerusalem. Then the Ark, with great ceremonies, was brought from Shiloh and established in Jerusalem. Thus in his wisdom and foresight, Israel’s king made his political capital the religious capital of his kingdom. “And David reigned over all Israel; and David executed judgment and justice unto all his people.”²

7. The Wars of David were of more importance than were those of Israel at any preceding time since the days of Joshua. Here was a united Israel, every tribe furnishing its quota of soldiers for the army. Here was an organised army instead of independent

¹ 2 Samuel v., 3.

² *Ibid.*, viii., 15.

tribal bands. Several times the Philistines were wholly defeated in battle; and while Philistia did not become an Israelitish dependency, her ravaging was checked, and her people were confined to their own small territory. Toward the east and the north-east, the boundaries of David's kingdom were extended. He conquered Moab, Ammon, and Edom; and when Zobah and other parts of Syria threatened him, he marshalled an army and sent his conquering hosts even to the river Euphrates.¹ Thenceforward Damascus was occupied by an Israelitish garrison.

8. David's kingdom then represents Israel at the height of her power and splendour; she was a nation among the nations of the world. The Hittites on the north, the Assyrians on the east, and the Phœnicians and Egyptians on the west, with Israel constituted the world. With these nations, Israel maintained her honour and her respect. Hiram of Tyre sent presents of cedar to David. Tyrian workmen came to Jerusalem, and the capital of Israel was made one of the most splendid of that age. David lived in a house of cedar, and he vowed a temple to God; but he was not permitted to build that temple.

9. "The generous elevation of David's character is seen most clearly in those parts of his life where an inferior nature would have been most at fault,—in his conduct toward Saul, in the blameless reputation of himself and his band of outlaws in the wilderness of Judah, in his repentance under the rebuke of Nathan, and in his noble bearing on the revolt of Absalom, when calm faith in God and humble submission to His will, appear in combination with masterly command over circumstances and swift wisdom in resolution and

¹ 2 Samuel viii., 3.

action. His unfailing insight into character, his power of winning men's hearts and touching their better impulses, appear in innumerable phases of the history. His knowledge of men was the divination of a poet rather than the acquired wisdom of a statesman, and his capacity for rule stood in harmonious unity with the lyrical genius that was already proverbial in the time of Amos." ¹

Surely David was picturing his own life and policy when he exclaimed :

"He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds ; as the tender grass springing out of the earth by clear shining after rain." ²

10. David committed errors. In raising his people from tribal society to that of an artificial kingdom he had infringed upon some ancient customs. Among the innovations that he had introduced was the oriental harem. This institution caused him more trouble than any other. The children by his various wives even before the father's death, had begun to wrangle over the succession. Absalom had rebelled and had met his death. In the last days of the King, Adonijah even usurped the throne. But David blessed Solomon and caused him to be anointed king over Israel. So David, "the sweet psalmist of Israel," died, and ^{About 962} ^{B.C. (Sayce.)} Solomon reigned.

11. Solomon began to reign under the most favourable auspices. David had left him a united kingdom and enormous wealth. The peoples from the Euphrates to the border-lines of Egypt paid him tribute. But he had not the statesmanship of

¹ *Encyclopædia Britannica.*

² 2 Samuel xxiii., 3-4.

his father. Before the middle of his reign disintegration had begun, and Israel's kingdom fell to pieces.

12. Solomon held his state together by means of alliances, but David had formed it by the aid of his army. First, in order to win the good-will of Egypt, the former made the daughter of one of the priest-

XXIst
Dynasty. kings his principal wife. Seven hundred similar alliances were made with princesses of all racial types. A commercial

treaty was made with Hiram of Tyre, and Phœnician seamen manned the Israelitish navies that sailed to Ophir and to Tarshish. In spite of these alliances, however, the Edomites under Hadad seem to have carried on a successful rebellion¹ and Syria, under Rezon, gained her independence.² Even the friendship and aid of Tyre cost Israel's King twenty cities of Galilee.³ Thus under the peace reign of the great King, Israel's power began to decay.

13. Solomon's wisdom and the magnificence of his court not only astonished the ancient world, but have furnished the material for fable and fairy story ever since. He applied himself to study and mastered all the learning of his time; he called upon God, and in the early years of his reign, his learning was spiritualised and thus made practical. His great ambition was to dispense justice to a loving and admiring people; his subjects worshipped him accordingly. First among inland kings he seems to have gained possession of seaports. The commerce of the seas was his, and his state the pivot

¹ 1 Kings xi., 14-22.

² 1 *Ibid.*, xi., 23-25.

³ 1 *Ibid.*, ix., 10-14.

around which the caravan routes of the world swung. Chariots and horses were imported from Hittitedom and sold in Egypt. The temple and the dwellings at Jerusalem were covered with gold and with precious stones. Pilgrims coming from afar to learn wisdom at Solomon's feet, brought stores of costly gifts. Yet the magnificence of Solomon's court and the style of living wrought the ruin of his kingdom. The King's income from the tribute of foreigners and from commerce could not support such royalty. The Israelites were, therefore, oppressed with financial burdens that tended to alienate them from the oppressor. Thus, at Solomon's death, his kingdom was ready to fall to pieces.

About 930
B.C. (Sayce.)

14. Rehoboam, Solomon's son, was his successor. The prayer of his subjects at his coronation was : " Thy father made our yoke grievous : now, therefore, make thou the grievous service of thy father, and his heavy yoke which he put on us, lighter, and we will serve thee." But the King, with the assurance of youth, answered : " My father made your yoke heavy and I will add to your yoke ; my father also chastised you with whips, but I will chastise you with scorpions." ¹ And the Israelites crying out, " What portion have we in David ? neither have we inheritance in the son of Jesse : to your tents, O Israel : now see to thine own house, David," departed unto their tents. Rehoboam was not recognised as king over all Israel.

15. Now one Jeroboam was a mighty man of

¹ 1 Kings xii., 4 and 14.

valour in the time of Solomon. One day as he walked in the field, the prophet Ahijah came to him declaring that the Lord would rend the kingdom of Israel and make him ruler over ten of the tribes. Solomon, hearing of this, would have put Jeroboam to death, had not the young man fled to Egypt for safety. Here a new dynasty may have succeeded that of the priest-kings. Shishak, it seems, had become pharaoh, and he harboured Jeroboam, until upon the death of Solomon, the Israelites rebelled against the reign of the house of David. Jeroboam was then recalled, and made king over ten tribes, Judah and Benjamin alone remaining loyal to Rehoboam. Thus ancient Israel became divided into two kingdoms, Israel and Judah,—a breach that was never healed.

16. The New Kingdom of Israel embraced all of the realm of Solomon, on both sides of Jordan, north of the northern boundary of Benjamin; it was ruled over by Jeroboam. The kingdom of Judah embraced the southern portion of the old kingdom; it remained loyal to Solomon's son, Rehoboam.

IV. THE KINGDOM OF ISRAEL.

1. Jeroboam made Shechem of Ephraim his capital; and lest his people should miss their place of worship, he caused altars to be erected at Dan in the northern end of his kingdom, and at Bethel in the southern. There he raised images; and he installed priests, who represented, not the worship of Jehovah, but

About
930 B.C.

a mixture of all the forms of Asiatic and Egyptian idolatry. Thus the people were easily satisfied. Still the revolting tribes were not permitted to withdraw from the original Israelitish confederacy without a struggle. The author of the book of Kings declares that "there was war between Rehoboam and Jeroboam all their days."

2. The war of Israel and Judah at first was a Hamito-Semitic struggle. The King of Israel had an ally in his old friend Pharaoh Shishak. It would seem, even, that the return of Jeroboam was a part of a far-sighted plan, on the part of the Egyptian, to invade Asia. Therefore, when, five years after Solomon's death, Jeroboam, losing in his struggle with Judah, called upon Shishak for assistance, an Egyptian army was at once put in motion. Assembling a host of twelve hundred chariots, sixty thousand horse, and footmen without number, Pharaoh took up his march toward the capital of Judah. Walled cities fell before his soldiers. Jerusalem herself opened before them, and the temple was plundered of its rich plate and jewelled ornaments. The shields of gold that Solomon had made were transferred to the banks of the Nile. Then Jeroboam had work for his ally in his own territory. The cities in the kingdom of Israel occupied by Levites were given over to the invader, the populations often taking refuge in Jerusalem. Thus all the sympathisers with the worshippers of Jehovah were forced into the kingdom of Judah. After thus firmly establishing the new kingdom of Israel, Shishak subdued some independent and rebellious cities

of Canaan. These were likewise rendered subject to Jeroboam. The Egyptian King even crossed the Jordan, and, victorious everywhere, punished the neighbouring peoples, who were inclined to be hostile toward his protégé. Then he returned to Egypt.

3. While Jeroboam thus established himself over Israel, he was not permitted to give the land a line of kings. His son and successor was soon deposed, one Baasha ascending the throne. In this reign the war with Judah was continued. Finally, Asa, king at Jerusalem, called upon Ben-hadad of Damascus to come to the aid of Judah. Thus, though the southern kingdom was successful, the Syrians were by invitation interested in the complicated struggle going on in Palestine. At last, Omri, commander-in-chief of Israel's army, became ruler of the northern kingdom.

4. Omri is the first Jewish ruler whose name is found on the Assyrian monuments; in fact, among the Assyrians, "the kingdom of Omri" was the ordinary name for Israel. Omri founded a dynasty. Making his capital at the new city of Samaria, he proceeded to strengthen his kingdom. Moab was in rebellion, but the rebellion was suppressed. Though we know little of this king, it is probable that he was a great lawgiver as well as a general, the prophet Micah speaking of the "Statutes of Omri."¹ And Israel flourished under his reign. He was succeeded by his son Ahab.

5. Ahab had inherited not only the kingship but

¹ vi., 16.

the war with the Syrians. This struggle, beginning in the days of Jeroboam, alternating with short periods of peace, continued until the end of the kingdom of Israel. It was now a war between Samaria and Damascus. Ahab made peace with Judah, giving his daughter in marriage to the southern king to seal the alliance; and he bound himself to Phoenicia by marrying the notorious Jezebel, daughter of the King of Tyre. Thus prepared, he awaited the invasion of the Syrians. The leader of the invaders was Ben-hadad, King of Damascus. In his first invasion he assembled a large army comprising the forces of thirty-two petty kings. At first Ahab seems to have been ready to make some very humiliating concessions; but Ben-hadad was so merciless that all Israel came to the relief of Samaria. The Syrians, routed, fled to their homes only to return the next year. Ahab, having anticipated this action, awaited them with more confidence. The battle of Aphek was fought, resulting disastrously to the Syrians. Though Ben-hadad was taken prisoner, he was released; an alliance between Israel and Damascus was formed; and the trans-Jordanic cities, formerly belonging to Israel, were restored. This alliance, lasting three years, has puzzled historians; but in the light of recent discoveries, it may be satisfactorily explained.

6. The Black Monolith is a tablet of stone discovered at Kurkh on the banks of the Tigris. When the writing on it was translated, it proved to be
858-823 B.C. a record of the events of the first few years of the reign of Shalmaneser II. of Assyria. There is given an account of an expedi-

tion against Hamath and of the battle of Karkar. In this battle Western Asia united against their common foe. In the enumeration of the
853 B.C. forces is found the name of Ahab of Israel, with two thousand chariots and ten thousand men. By his side was Ben-hadad of Damascus. Well could they afford to drown petty jealousies to avoid a greater disaster. This battle was fought in 853 B.C., the Assyrians conquering.

7. The war between Israel and Damascus was resumed as soon as the Assyrians turned back. Ahab formed an alliance with Jehoshaphat of Judah. Together they crossed the Jordan to wrest Ramath-Gilead from the Syrians. In the battle that followed, Ahab lost his life. The armies, therefore, returned, not having accomplished their object.

8. Jehoram was Israel's king when the great Moabitish insurrection occurred. The Moabites, taking advantage of the unsettled condition of Israel resulting from Ahab's violent death, refused allegiance to Israel.
About 850-842 B.C. Again, Israel and Judah allied and sought to force subjection. Entrance into Moab was effected through Edom, whose king joined the invading army. In the battle that ensued, the Moabites were defeated, their walled cities razed, and their lands laid waste. The city of Kir-haraseth alone was able to withstand. It was even compassed by slingers and almost ready to open its gates when King Mesha of Moab appeared on the city walls with his oldest son who would have succeeded to the throne. There in the sight of both armies he sacrificed the youth

to his god Chemosh. The horrible spectacle so awed the besieging army that it departed, everyone returning to his home. An account of this event is preserved on the celebrated Moabitish stone, discovered in 1868, this record being the oldest known inscription in the Phœnician character.¹

9. Jehu, an instrument in God's hand to destroy the seed of Ahab, soon seized the throne of Israel. The prophet Elisha had anointed him king, and he fulfilled the demands of the seer with the deepest vengeance. The seventy sons of Ahab were treacherously slain, and all the priests of Baal were slaughtered like sheep.² Jezebel, the queen, was killed, and her body thrown to the dogs. The streets of Samaria ran with the blood of priests. Thus upon the corpses of the sons of Omri, Jehu founded the second and last dynasty of the Israelitish kings. He, even, may have been a descendant of Omri in the female line; for he is called the "son of Omri" in the Assyrian records. Upon the Black Obelisk is found the statement:

841 B.C.

"I have received the tribute of Jehu, the son of Omri: silver, gold, bowls of gold, chalices of gold, cups of gold, pails of gold, lead, scepters for the hand of the king, and spear-shafts."³

Thus Jehu bought the good-will of the Assyrian king or else paid the tribute expected.

10. Syria, under the leadership of the King of Damascus, was at this time one of the powers of the world. She, from her position, was naturally the

¹ 2 Kings iii. 4-27.

² 2 Kings ix., x.

³ *Records of the Past*, new series, vol. iv., p. 52.

THE BLACK OBELISK OF SHALMANESER II.

defender of Western Asia against the aggressions of rising Assyria. It was shown how Ben-hadad marched into Israel at the head of thirty-two petty kings. The Black Obelisk tells how the King of Damascus was able to raise army after army, commanding troops from Phœnicia, Hittitedom, and other surrounding states. When Jehu was King of Israel, Hazael ruled at Damascus. It is recorded that

“in those days the Lord began to cut Israel short ; and Hazael smote them in all the coasts of Israel ; from Jordan eastward, all the lands of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon, even Gilead and Bashan.”¹

Here, perhaps, we are given the reason why Jehu sought the friendship of Assyria, the natural enemy of Hazael. Syrian oppression of Israel continued under the reign of Jehu's son and successor Jehoahaz. Indeed it is recorded that the oppression was so great that Israel's king could command an army of only fifty horsemen, ten chariots, and ten thousand footmen.² Jehoash, Jehu's grandson, was Israel's deliverer. Inspired by the prophet Elisha, he went against the Assyrians under Hazael's son, Ben-hadad. Three times he defeated them, and took again the cities that Damascus had seized from Israel.³

11. Jehoash of Israel seems to have been an energetic king. Not satisfied with his success in Syria, he made war upon Judah, captured Jerusalem, razed the city's walls to the ground,

¹ 2 Kings x., 32, 33.

² 2 Kings xiii., 7.

³ 2 Kings xiii., 25.

“and he took all the gold and silver, and all the vessels that were found in the house of the Lord, and in the treasures of the king’s house, and hostages, and returned to Samaria.”¹

Thus Israel was left to his son, Jeroboam II., a powerful kingdom. Of this new king, who reigned about forty years, we know little. From the Book of Kings we learn that he extended the territory of Israel until it approached in size the kingdom of David, even recovering Damascus. But evil times were approaching.

12. The House of Jehu came to a violent end through the assassination of Zachariah, Jeroboam’s son. The assassin, however, reigned only a month when he fell by the hand of Menahem, who then became king.

13. Menahem seems to have reigned with a strong hand. His ambition was great; for he led a victorious army to Tiphseh on the Euphrates, plundering and killing, thus challenging the King of Assyria. The challenge was accepted. Soon we find the Assyrian, possibly for the first time,² interfering directly with the affairs of Palestine. “Pul, the king of Assyria, came against the land; and Menahem gave Pul a thousand talents of silver
737 B.C.
that his hand might be with him to confirm the kingdom in his hand.”³ This Pul has been identified with Tiglath-Pileser III., who was a

¹ 2 Kings xiv., 13, 14.

² Mesopotamian chieftains, however, had made expeditions into this region as early as the time of Abraham.

³ 2 Kings xv., 19.

usurper, and who originally bore that name.¹ Menahem's son was assassinated, and Pekah, a usurper, reigned in his stead.

14. "In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took several cities in Eastern and Northern Israel. He overran Gilead and Galilee and 'all the land of Naphtali, and carried them captive to Assyria.' " ²

This was the same Tiglath-pileser III., referred to above as Pul; for one of his inscriptions refers to the same event, confirming the Scripture record. The Assyrian king further is represented as taking certain

734 B.C. cities "on the outskirts of the land of Beth-Omri," or Samaria. Then Tiglath-

pileser goes on to say that the conquered districts were added to Assyria and placed under Assyrian governors, and that Pekah, King of Israel, was

729 B.C. slain and Hoshea was appointed in his place. With the death of Pekah, successful resistance to Assyria on the part of Israel came to an end.³

15. Hoshea, the last King of Israel, was vassal to the Assyrian king. At first he paid his tribute regularly, then he began to be careless about it.

728 B.C. The death of Tiglath-pileser threw Assyria into a state of turmoil. Shalmaneser IV. usurped the throne. Hoshea took advantage of Assyria's troubles and refused to pay

¹ This tribute was paid in the year 737 B.C. Sayce, *Higher Criticism and the Monuments*, pp. 404-408.

² 2 Kings xv., 29.

³ Adapted from Sayce, *Higher Criticism and the Monuments*, pp. 410, 411.

the annual tribute. Shabak, pharaoh of Egypt at this time, was ambitious to secure Asiatic possessions. Sending his army to Southern Palestine, his commander, the Biblical So,¹ promised Hoshea aid against Assyria. Thus assured, Israel's king broke away from his allegiance to the eastern tyrant. Shalmaneser, thereupon, besieged Hoshea's capital, Samaria. The siege, we are told, lasted three years; then Samaria fell. But profane history,—Assyrian records,—proves that Shalmaneser IV. had died, and that Sargon II. had usurped the throne before Israel's capital fell. The 722 B.C. author of the Scriptural record did not seem to be acquainted with this fact.

16. The New Kingdom of Israel, extending from the death of Solomon to the accession of Sargon II., thus came to an end. The ruling people of Samaria were gathered together and transported as colonists into distant countries; and their places were filled by prisoners of other wars from far distant regions. The agriculturists and workmen were, no doubt, left in their homes. The amalgamation of the various elements under the new order formed the despised Samaritan of Christ's time. Israel was thereafter governed by an officer appointed by the Assyrian king.

V. THE KINGDOM OF JUDAH.

1. “Judah, it would appear, was an amalgamation of the Kenizzite clan of Caleb and the Hebrew

¹ 2 Kings xvii., 4.

settlers around them."'' The disaffections that finally led to a separation from the northern tribes had their origin in remote times. In making Jerusalem his capital and his holy city, David had aroused the jealousy of Ephraim and her neighbours; for had not the ark been guarded at Shiloh? Were not Shechem and Bethel destined to grow less and less? Benjamin, however, was drawn toward Judah; but the twelve tribes had gradually been losing their identity.

"Simeon and Dan had been absorbed into Judah, Reuben had been lost in Moab, and Levi had become—if indeed it had ever been otherwise—a priestly caste. . . . More and more the country had tended to separate itself into two main sections, those of the north and of the south. The south started with a capital, a central temple, and a dynasty whose name was connected with a glorious past."²

This was Judah, the primitive home of "the Jews."

2. The Kingdom of Judah, then, embraced the territory formerly occupied by Judah, Simeon, Dan, and Benjamin. Its capital was Jerusalem, which was also the holy city. The population was a mixture of Israelites and Kenizzites. After the rebellion of the northern tribes, the Levites and the disaffected of all classes fled from the separatists and took up their abode in and about Jerusalem. Thus it will be seen that the Judæans were an amalgamation of all these elements, claiming a territory probably occupied by four of Solomon's twelve territorial

¹ Sayce, *Higher Criticism and the Monuments*, p. 305.

² Sayce, *op. cit.*, p. 328.

divisions of Palestine. Over this territory, Rehoboam, son of Solomon, reigned.

3. Rehoboam, upon his accession to the throne, was faced by the "ten" rebellious tribes. He, influenced by the younger men of his court, did not choose to accede to the demands of the disaffected for redress of griev-

About
930 B.C.

ances. Marshalling an army, he proposed to put down the rebellion. Successes encouraged him; the rebels, under Jeroboam, were driven from one point to another—always toward the north. Finally Jeroboam called upon Egypt for aid. It is thought that this was a part of Pharaoh's plan to find an excuse for entering Asia. This was in the time of the XXII^d dynasty. Shishak was pharaoh. He assembled a large army,—chariots, horsemen, and footmen,—from Lybia and Ethiopia, and proceeded into Palestine. He entered it in three columns, and spread his troops far and wide over the country. Rehoboam was not unprepared; he had placed guards at the main routes whereby his country could be approached from the south; he had fortified the cities on these routes; but the hosts of Shishak were irresistible. Never before had the Hebrews met in battle the forces of their powerful southern neighbour—never before had they been confronted by huge masses of disciplined troops, armed and trained alike, and soldiers by profession. The Jewish levies were a rude and untaught militia, little accustomed to warfare, or even to the use of arms, after forty years of peace, during which every man had dwelt under the shade of his own vine and his own fig-

tree. They must have trembled before the chariots, and cavalry, and trained footmen of Egypt. Accordingly there seems to have been no battle, and no regularly organised resistance. As the hosts of Shishak advanced along the chief roads that led to the Jewish capital, the cities fortified with so much care by Rehoboam, either opened their gates or fell after brief sieges. Shishak's progress was a triumphal march, and in an incredibly short space of time, he appeared before Jerusalem, where Rehoboam and the princes of Judah were tremblingly awaiting his arrival. The Egyptian conqueror entered the Holy City, stripped the temple of its most valuable treasures, and plundered the royal palace. The city, it seems, was not given up to plunder. Rehoboam's submission was accepted; he was maintained in his kingdom; but he had to become Shishak's servant.¹ When Pharaoh returned to Egypt he caused the names of the conquered cities to be recorded upon one of the temple walls of Karnak.

4. Rehoboam retained his kingship; and when Shishak besieged and took the Levitical cities of Israel, many refugees fled into Judah. The latter kingdom now became the harbour of all who accorded in religion with the worship of Jehovah at the temple in Jerusalem. Thus the division of the Israelites became not only a racial one but a religious one. Rehoboam reigned about seventeen years. His son and his grandson in turn followed him on the throne, warring, all their days, with Israel.

5. Asa was the grandson of Rehoboam. The

¹ Adapted from Rawlinson, *Story of Egypt*, pp. 302-3.

first years of his reign were spent in peace and in fortifying his land. This was a wise policy; for no sooner had the land been placed in readiness, than Asa was called upon to meet a great army from Egypt. The Chronicler says that "Zerah the Ethiopian with an host of a ^{About 890 to 885 B.C.} thousand thousand, and three hundred chariots," came up against Judah.¹ In the battle that followed, the Judæans prevailed, sending the great army of invaders back in a panic. Though this event long awaited the confirmation of profane history, it is now believed that the invasion was made in the reign of Pharaoh Osorkon II., the great-grandson of Shishak, who left an inscription declaring that Upper and Lower Rutennu had been thrown under his feet. The Upper Rutennu signified Palestine. Granting that the Egyptians were often confused with the Ethiopians, the Scriptural record is confirmed. The monumental record would place the event in the twenty-fifth year of Asa's reign.²

6. Judah and Israel did not long remain at peace. Baasha, the Israelitish king, had begun to build a fortified place at Ramah down near Jerusalem. In great fear, Asa sent to Ben-hadad of Damascus, begging that he enter in alliance with Judah against their common enemy Baasha of Israel. The northern parts of Israel were pillaged by the Syrians and Baasha was obliged to give up his building at Ramah, the very stones of which were carried away by

¹ 2 Chronicles xiv., 9-15.

² Sayce, *Higher Criticism and the Monuments*, p. 363.

the people of Judah. Further, Asa seems to have taken some cities from Ephraim, before death passed his throne down to his son Jehoshaphat.

7. Jehoshaphat's reign was in some ways a brilliant one. In such fear and reverence was he held that certain Philistine and Arabian tribes bought his goodwill with costly presents. He waxed strong and became wealthy, building cities and castles. He filled his cities with garrisons and with mighty men of valour.¹ Then came Ahab with his offers of friendship and his propositions for an alliance between Israel and Judah against Syria. The battle fatal to Ahab and almost fatal to Jehoshaphat followed; but the latter returned to his house in peace to Jerusalem.² When, however, the Moabites and the Ammonites headed a great army of Syrians directed toward Judah, the king called upon the Lord in fear. In passing through the desert, in the vicinity of Mount Seir, the invading host met with some disaster. Jehoshaphat and his host witnessed the total annihilation of the Syrians. Then Judah was permitted to rest in peace, enjoying the fruits of commercial industry and of prosperity.

8. Jehoram succeeded his father Jehoshaphat on the throne. In his reign Edom successfully revolted from Judah. On the other hand, the Philistines and the Arabians invaded Palestine, plundered the royal palace of Judah, and carried away great treasures. Jehoram died in deep disgrace; "and his people made no burning for him, like the burning of his fathers." ³

¹ 2 Chronicles xvii., 10-16.

² 2 Chronicles xix., 1.

³ 2 Chronicles xxi., 19.

9. Years of misrule followed. The son is quickly supplanted by the widow of Jehoram. This is the notorious Athaliah, the daughter of Ahab of Israel. Soon there is a rebellion ; the priest, Jehoiada, placed Joash, the grandson of Jehoram, on the throne. Judah then had a boy king. While Jehoiada lived to protect and counsel the boy-king, the kingdom flourished ; but upon the death of the priest, Joash, breaking away from the worship of Jehovah, surrendered to all manner of excesses.

“ The host of Syria, came up against him, and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus.”

Then the servants of Joash conspired against him and slew him.

10. Amaziah, his son, fared little better. At first, displaying great energy, he thoroughly reorganised his army. His first campaign was against the Edomites, whom he defeated. But when the trouble arose against the kingdom of Israel, the Jews were not able to defend their land. Joash, the king of Israel, took Amaziah, king of Judah, brought him to Jerusalem, and broke down the walls of the city of Jehovah. Taking the vessels of silver and gold from the house of God and the treasures of the king's house, he bore them to his own capital, Samaria. Finally Amaziah was slain by his own subjects. Uzziah, his son, was sixteen years of age when he began to reign.

11. Uzziah's reign was signalised by conquests

among the Philistines and Arabians. The Ammonites, too, paid him tribute. He built cities and improved the city of Jerusalem. But when in his later years, he became a leper, his son Jotham reigned as regent. Jotham, becoming king, warred with the Ammonites, exacting from them an enormous tribute. He, too, found time to build cities and adorn his capital.

12. Ahaz, the son of Jotham, reigned in Judah in troublous times. Pekah sat upon the throne of Israel and Rezon was king of Syria. These two had formed an alliance, had invaded Judah, and had dragged a host of the Jews into bondage. The Edomites also took advantage of these times to invade the land from the south. The Philistines likewise overran the South country and plundered several Judæan cities. Then Ahaz, in his trouble, sent an embassy to Tiglath-pileser III. with costly presents, imploring the aid of Assyria. His prayer was granted; Assyria became interested in the management of Jewish affairs. Pekah and Rezon were defeated, Damascus was captured; her king
734 B.C. was slain; her inhabitants were carried into captivity. Ahaz waited upon Tiglath-pileser at Damascus, as it seems, vowing his allegiance to the conqueror. In acknowledgment of his entire submission to his savior, he introduced the Assyrian form of worship at the temple in Jerusalem. Thus he lived and died tributary to the overshadowing power rising in the East. Hezekiah, his son, felt the full strength of that power.

13. Hezekiah's reign fell in the same era as those

of Tirhakah of Egypt and of Sargon and Sennacherib of Assyria. When he came to the throne, Israel had just fallen before the Assyrian arms; and Hezekiah seems to have made a valiant struggle against the inevitable fate that awaited Judah. Not only was he successful in all his wars with the Philistines, but he was even bold enough to join a powerful league organised to resist the encroaching Assyrian. At Sargon's accession, Merodach-baladan, a prince of Chaldea, headed an insurrection, determined to throw off the yoke of the northern oppressor. He visited Hezekiah, who received him cordially and showed him all the vast treasure of his house.¹ Then other peoples were interested in a general uprising against Assyria. Ashdod—under a Greek king—Judah, Edom, Moab, and Egypt formed a confederacy, revolting against the authority of Sargon, while Merodach-baladan harassed the Assyrian at home. Sargon, however, gathered his forces, and dispatched his commander-in-chief right into the West. The power of the league was broken. Ashdod was taken; the lands of Edom, Moab, and Judah were overrun. "Sargon entitles himself 'the conqueror of the widespread land of Judah.'" There are reasons to believe that the Assyrian entered Jerusalem and demanded tribute. This was probably in the fourteenth year of King Hezekiah's reign.²

725 B.C.

711 B.C.

14. The Assyrio-Judæan final struggle was then

¹ 2 Kings xx., 13.

² Sayce discusses this point, *Higher Criticism*, p. 439.

delayed for ten years; Sargon was busy with the conquest of Merodach-baladan and Chaldea. He, however, was assassinated and Sennacherib, his son, came to the Assyrian throne before another attempt was made to subdue Judah. Hezekiah seems to have realised that the death struggle was at hand. Meekly to submit was slavery and probably exile. One course was honourable, though heroic almost to recklessness; he must openly defy the strength of the Mesopotamian. Upon Sargon's death, therefore, he refused tribute. An alliance was formed with the Ethiopian pharaoh of Egypt, Tirhakah, and Judah was strengthened in every conceivable manner. It took three or four years for Sennacherib to prepare for a western campaign, then he acted with great vigour. The walled cities of Judah fell before his immense army. The city of Lackish was besieged. Hearing of the approach of a great Egyptian army, Sennacherib led an attachment of his troops to meet it on the way. Then resulted the battle of Eltekeh, in which the Egyptians were sent in shame flying to their homes. In the very midst of these events, the Assyrian sent three of his chief officials¹ to Jerusalem, where Hezekiah was "caged up like a bird." The celebrated conference from the city walls occurred. In the hearing of all the people, the embassy from Sennacherib boasted that Jehovah could no more defend Jerusalem than the gods of the neighbouring tribes had been able to defend them from the invader. They further declared that their

¹ 2 Kings xviii., 17.

king proposed to come and to carry the inhabitants away to colonise distant parts of his realm. Then Hezekiah rent his clothes, and sent a letter to Isaiah the prophet, beseeching his intercession with God for him. The message from Jehovah came back: "Be not afraid. Behold I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land."¹ It happened one night, as the Assyrians lay encamped about Jerusalem, that some terrible affliction was visited upon them. They departed immediately for their own homes on the banks of the Euphrates. Sennacherib did not again attempt to conquer Judah. The monuments of his time do not even state the reason why his army did not enter Jerusalem. This, 701 B.C. now, seems to have been in the twenty-fourth year of Hezekiah's reign.

15. Hezekiah passed the rest of his days in peace. The times were prosperous, and he accumulated great riches and built great treasure houses. Upon his death, Manasseh, his son, became king of Judah.

16. Manasseh does not occupy a great place in the annals of history. The Chronicler states that he was taken in chains to Babylon, and then permitted to return.² This was in the reign of Esar-haddon, whose monumental records accord with the Scriptures. The name of Manasseh 681-668 B.C. occurs among those of the vassal princes of the West, who were summoned to furnish material for a new palace for the Assyrian king. The

¹ 2 Kings xix., 6-7.

² 2 Chron. xxxiii., 11.

tribute was brought by the Judæan king in person. For a third time, in the reign of Assurbanipal, Manasseh was forced to make a journey to Babylon to attend the muster of western kings, tributary to Assyria. All this time, then, the relationship of Judah to Assyria was that of an abject vassal.

17. The son of Manasseh, Amon, was soon assassinated, the grandson, Josiah, coming to the throne. In the meantime Assyria had fallen, and upon her ruins Babylonia had risen. The capital of the new empire was Babylon. The West had again passed under the yoke of Egypt, Pharaoh-Neco reigning.

18. Josiah, left to himself during the troublous times in Mesopotamia, had endeavoured to restore the power of Jerusalem over Palestine. A zealous servant of Jehovah, his armies entered Ephraim and Simeon, and even Naphtali, destroying the altars of the idolaters. Still he was a vassal of Babylonia; for when Pharaoh-Neco started on his expedition for the Euphrates, Josiah led the army of Judah out to meet him. The forces met in the field of Megiddo. The Judæan army was routed, and Josiah was brought home dead. Pharaoh-Neco placed Judah under a tribute of one hundred talents of silver and one talent of gold. Not satisfied with the choice of the Jewish people, Jehoahaz, Pharaoh dethroned their king, sent him in chains to Egypt, and enthroned Jehoiakim, another of Josiah's sons.

19. Jehoiakim paid this tribute to Egypt for a number of years. Then Nebuchadrezzar of Babylon came up and placed Judah under tribute. Soon, however, Jehoiakim rebelled against Babylon. This action brought into Judah a

597 B.C.

large number of Mesopotamians, Syrians, Moabites, and Ammonites. Jerusalem was filled with innocent blood, and the rebel king was bound and carried to Babylon, or was put to death. His son, Jehoiachin, ascending the Judæan throne, also determined to resist the power of Babylon. Nebuchadrezzar thereupon besieged Jerusalem. After a brief siege, the city fell. The king, his household, and all the prominent men of Jerusalem were carried away captives to Babylon. The Mesopotamian placed Zedekiah upon the throne at Jerusalem.

20. Zedekiah, the last king of Judah, was a brother of Jehoiachin. For eight years he remained true to his overlord; then he rose in rebellion. In the ninth year of his reign, Nebuchadrezzar came up against Jerusalem again. He besieged and took the Jewish capital, carrying the king, his family, and thousands of the Jewish people into captivity. Thus ended the independence of a people who had for nearly one thousand years been an important element in shaping the affairs of Western Asia. 586 B.C.

VI. ISRAELITISH INSTITUTIONS.

1. Society among the Israelites shows various phases of tribal life. The most important of these are the Patriarchal stage of Abraham's time, the Tribe of the time of Moses and the Judges, and the Kingdom of Saul and his successors.

2. Patriarchal life seems to have been a phase of tribal society. Basing our exposition on the Genesis record, it would seem that Terah, the patriarch,

was a chieftain of some note who led his group of kinsmen and servants into the West. As time passed, these nomadic peoples separated into two groups which have been called Lotites and Abrahamites. The former again separated into two groups with their patronymics, Moab and Ammon; the latter into two other groups with their patronymics, Esau and Israel. In this way the Scriptural writer has explained the origin of the four tribes of Hebrews—the Moabites, the Ammonites, the Edomites, and the Israelites. In the remotest times of traditional history, even, these four groups were full-fledged tribes, though originally they may have been simply phratries in the tribe of Terah.

3. The Social Organisation of the Israelites while they sojourned in Egypt must have been greatly modified. Indeed, it seems that this small group of Asiatics at first almost lost themselves in Egyptian splendour. A change of dynasty, however, reduced the foreigners to slavery. Their social organisation must thus have been almost destroyed. When Moses assumed command over Israel, we usually find him appearing before the people or the congregation, we do not hear of this tribe and that tribe, but “the people.” Moses reorganised Israel, basing his organisation, no doubt, on the system prevalent in Egypt. This, it may be supposed, represents the highest stage of progress in social organisation known down to the time of Moses the lawgiver of Israel.

4. Tribal society, then, as it existed in Palestine in the time of the Judges, was instituted by Moses.

In the wilderness of Sinai, he was called upon to number the children of Israel. This was the first step toward reorganisation. This numbering consisted in separating the people into thirteen consanguine groups, which were called tribes. These tribes were given the names of eleven of Israel's sons and two of his grandsons. During their sojourn in Egypt these gentes had severally increased in numbers until every one made a large tribe. Moses numbered every one of these groups "by their generations, after their families, by the house of their fathers." The resulting organisation was none other than the gentile, fully developed up to the tribal stage of progress. Joshua saw that every tribe excepting the priestly tribe of Levi was given its special portion of the promised land. Yet Israel, upon the death of Joshua, lacked the strengthening power of confederation. They were as separate peoples, slightly joined perhaps by ties of kinship.

5. The Kingdom of Saul and his successors represents a final growth in the social organisation of the Israelites. In the wars which the various tribes were forced to wage, a union seemed advantageous. Occasionally, two or more tribes would unite to crush a common enemy. When invaders, like the hosts of Midian, streamed through the fertile valleys, a judge arose, who succeeded for a time in uniting several tribes against a common foe. It is true, however, that the authority of the judge was not usually acknowledged by all of the tribes. Sampson was recognised only by those tribes who feared the Philistines; Gideon seems to have united

more of the tribes under his leadership than any of his predecessors. His son endeavoured to establish a kingdom, but Israel was not yet ready for such a union. By the time of Samuel, it is probable that surrounding peoples had demonstrated the advantage of the higher form of organisation known as kingdom, probably quite a loose form of confederacy. Then there was a clamour for an alliance and a confederate chieftain. Saul the Benjamite was the chosen leader.¹ Yet he does not seem to have succeeded in uniting the twelve tribes. The whole period of Saul's supremacy seems to have been a time of experimenting in government. His policy was vacillating, and to that extent unsatisfactory. David came to the throne with more advanced ideas of government.

6. David's Government differed from that of any preceding period in Israel's history. He came to the throne as the direct choice of the whole people. The years of outlawry in the days of Saul were years of roving from Dan to Beersheba. He thus became known all over Palestine as a wise and successful leader. He had further surrounded himself with six hundred men of valour drawn from the various Israelitish tribes. This was not only the nucleus of an organised army but it formed a body of wise counsellors as well. With this following David could make many arbitrary changes. The loose confederacy was strengthened into a compact union, for no single tribe could afford to withdraw; the hand of David, strengthened by his well organised

¹ I Sam. ix., x.

army could subdue any rebellion that might arise. Thus the kingdom of Israel became a military confederacy, united by the military power of one man. That it was only a confederacy is indicated by the withdrawal of ten tribes at Solomon's death, and later by the resumption of authority over all Palestine by the Judæan king Joash.¹ David made Jerusalem his political capital, and thence ruled all the territory that he could conquer and hold in subjection. The twelve tribes had been gradually losing their individuality.

"Simeon and Dan had been absorbed into Judah, Reuben had been lost in Moab, and Levi had become—if indeed it had ever been otherwise—a priestly caste. The twelve districts into which the kingdom of Solomon was divided for the purpose of government, ignored altogether the old division of tribes."²

These twelve districts were ruled by men appointed by the king, the duty of these officials being to collect tribute. The North and the South of Palestine gradually grew apart. Upon Solomon's death separation occurred. The North, under the name of Israel, existed for a time as a loose confederacy; the South, under that of Judah, was more settled and better organised. It had a capital, and its organisation was more systematic. It therefore outlasted its northern neighbour.

7. The Religion of Israel changed with the environment and with the progress of Jewish thought. Four phases of its development may be studied by

¹ 2 Chronicles xxiv.

² 1 Kings iv., 7-19.; Sayce, *Higher Criticism*, p. 328.

observing the practices of the times of Abraham, of Moses, of Solomon, and of the Prophets.

8. Abraham's religion was probably that of his tribe. Though the great patriarch himself was not an idolater, it is certain that his grand-nephew, Laban, was; for Rachel stole the gods of her father and succeeded in carrying them with her into the land occupied by Isaac. Thus was idolatry introduced among the Abrahamites; that they long practiced the religious rites of their tribe, is indicated by the command of Joshua, several hundred years later, to put away the gods which their fathers served on the other side of the flood.¹ Abraham, however, seems to have been a monotheist worshipping a spiritual god. It was not necessary for him to worship through an idol; he could communicate with God direct. Isaac and Jacob followed in the footsteps of Abraham, though their children and their immediate tribesmen still clung to their idols. In Egypt, the Israelites accepted the worship of their oppressors. Joshua directly charged them with worshipping the gods of the Egyptians. The golden calf that Aaron made in the wilderness may have been closely related to the calves that Jeroboam, after his Egyptian exile, caused to be set up at Bethel and Dan.² It was indeed difficult for these wandering shepherds, surrounded by idol worshippers, groping for religious light, always to retain their belief in the spiritual god of their enlightened patriarchs. Moses sought to restore the worship of their divinely taught forefathers.

¹ Joshua xxiv., 14.

² 1 Kings xii., 28-29.

9. The Religion of Moses was the basis of his government. It may be summed up in the declaration, "Jehovah is the God of Israel, and Israel is his people." Jehovah, the Helper, seems to have been a tribal god whose ark or ensign was in the keeping of the house of Joseph. The religion of Moses, however, was not that of his people. They had not reached the stage when they could worship a spiritual god in the spirit; they must have idols. The golden calf was made to satisfy them when Moses was absent. The great lawgiver himself made them a brazen serpent which was worshipped for several centuries. The people were ready to prostrate themselves before Baal or any other idol whom their neighbours worshipped. They were not even monotheists. All through the period of the Judges, the Israelites were the worshippers of many gods, one of which, Baal, they often placed in estimation above Jehovah.—This was not the religion of Moses. His Jehovah was a spiritual god whose face could be seen in the cloud, or whose presence was manifested in the burning bush. His command was, "Thou shalt have no other gods"; he was a monotheist. He would unite all Israel around this one God, whose interpreter he was. He would judge Israel, and administer justice according to the dictation of Jehovah. While the people had little conception of this spiritual worship, a few individuals, who gave their lives to religious thought, vaguely comprehended it. Through such individuals as Eli and Samuel the true worship was treasured and passed on to succeeding generations. No doubt this

was the highest form of worship that the world had ever seen; it is the heritage of the world to-day received at the hands of the successors of Moses.

10. The Religion of the Kingdom was still nominally Jehovah worship. As their inheritance, the Levites, or tribe of priests, had been given forty-eight cities and their suburbs distributed over the territory occupied by the other twelve tribes. These Levitical cities were the depositories of the State religion. Then altars had been erected in many places. About these, the people were wont to gather for the purpose of sacrifice. Samuel, indeed, was a circuit judge, going from year to year to Bethel, and Gilgal, and Mizpah, returning to Ramah, his home; and he "judged Israel in all these places."¹ Thus from a tribal god, Jehovah had become a national god. However, the true spiritual religion was accepted, or even understood, by only a small proportion of the Levitical tribe. Now and then, only, is there a bright example of a priest who is in communion with the Lord, loathing and anathematising the abominable practices of his fellows. The Nazarites were, perhaps, such a body. Many of the Levites seem themselves to have turned to the gods of Canaan. Is it strange, then, that the people, becoming polytheists, worshipped the gods of their neighbours, prostrating themselves before Baal? Still, when in deep trouble, they remembered Jehovah, returning to Him as their national god, whose power alone could help them in their distress. Saul turned to the god of Samuel and was anointed

¹ 1 Sam. vii., 16-17.

king; but when he would assume the office of priest, Samuel turned against him. This is a new stage in Jehovah worship; Church and State were becoming separated. David was the temporal champion of Jehovah; he could dance before the Lord, though he dared not touch the ark. He realised that Jehovah worship must be centralised, therefore Jerusalem was made the religious capital as well as the political capital of his kingdom. Thence he caused the ark to be borne. He would have built a house for God, but was forbidden by the prophet Nathan. Though Solomon erected the great temple, yet his time was a time of struggle between the religion of Israel and the idolatry of other peoples. Palestine was in process of preparation for the division that followed the death of Solomon. The rebellion of the ten tribes under Jeroboam was in part a rebellion against the religious usurpation of the tribe of Judah. The northern kingdom of Israel became grossly idolatrous. Dan and Bethel became holy cities, and there was instituted calf worship, probably a form of Egyptian idolatry—Ahaz himself even offered human sacrifices.¹ On the other hand, the southern kingdom, Judah, was the centre of Jehovah worship. The northern Levitical cities were plundered and the inhabitants forced to take refuge in and around Jerusalem. From that time another change in the progress of religious thought can be seen.

II. The Religion of the Prophets embodies this change. In the ancient world there were seers,

¹ 2 Chronicles xxviii., 3.

people who claimed to foresee what was to transpire. Israel had her share. In time they were known as prophets. They were usually priests. Eli, the foster-father of Samuel, is sometimes called the first of the Israelitish prophets. As time passed, those who were watching the signs of the times, saw a dark cloud rising over Palestine. Assyria was entering upon her season of conquest. The fate of the petty kingdoms of the West was sealed. Should Assyria conquer Israel and Judah, the God of these kingdoms must fall. The prophets of Jehovah realised that the kingdoms of the Israelites must fall. The question of how to preserve the worship of Jehovah confronted them. They solved it by proclaiming the destruction of the temporal power of the Israelites to be the work of Jehovah himself.¹ Would a god permit his own people to be ruined? was a new question among religious philosophers. The Prophets said that Jehovah was The God. He should be worshipped in spirit; temporal power was not necessary to His safety; He would continue to exist as the god of those who served Him whether His servants had a national existence or not. For the first time in the history of the world, a form of religion, removed from its tribal or national moorings, had been launched as a universal religion,—one that might be accepted by the subjects of Assyria, Arabia, or Hittitedom. Jehovah-worship became thenceforth a world-religion. The Lord's "chosen people" were scattered to the four winds; yet His worship, superior to national exist-

¹ Wellhausen, *Encyclopædia Britannica*.

ence, was carried wherever the children of Israel wandered. Jehovah lived, a god, though the nation fell. The warnings of the prophets, then, prepared the Israelites for this change in their relationship to Deity. Thus Jehovah-worship was made a world-religion long before the advent of Jesus Christ.

12. The Civilisation of the Abrahamites corresponded to the Upper Status of Barbarism.¹ They were shepherds usually without fixed abodes. After the return from Egypt, the Israelites were civilised. They had fixed abodes and walled cities. No doubt they accepted the civilisation of the Canaanites, who at that time were highly cultured.

13. In Progress, the Hebrews kept pace with the world. Abraham was "very rich in cattle, in silver, and in gold." For the cave of Machpelah, he weighed to Ephron "four hundred shekels of silver, current money with the merchant." Sarah is directed to make ready "three measures of fine meal; knead it; and make cakes upon the hearth." To this food were added "butter and milk." "Abraham took fire in his hand and a knife." "The servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebecca." She "took a veil and covered herself."² While some of these terms may have been supplied by the author of Genesis from his own vocabulary and from his own civilisation, it is evident that the culture of Canaan and Syria was not of a mean sort even in those early times.

¹ Morgan, *Ancient Society*, p. 367.

² Adapted from Morgan, *ibid.*, p. 367.

14. The Progress of the Israelites, in the period of their sojourn in Egypt, must have been great. They were associated, first as honoured guests, and then as subjects, with the highest civilisation that the world had seen. This association could not fail to leave its impress upon them. When they returned to Canaan, they found the promised land the seat of a culture almost as high as that of Egypt. The Canaanites enjoyed the resources of the soil gained by improved methods of agriculture, carried on a commerce, dwelt in walled cities, and cultivated literature and art. The Tel-el-Amarna tablets were written by Canaanites. Kirjath-sepher was their "Booktown."¹ The Israelites, instead of expelling the Canaanites, settled among them, assuming the culture of the original possessors of the land. From wandering shepherds, they became agriculturists, every tribe occupying a fixed territory with definite boundaries. We find Gideon threshing barley and Ruth gleaning. The kings built cities and surrounded them with walls constructed of hewn stone; whereas the people had been wont to flee at the cry "To your tents, O Israel." David built him a house. Solomon professed all the wisdom of the world. His temple was a magnificent structure, not so much because of the massive stones used, as because the architecture was of the latest style. The most skilful workmen in wood and in metals were employed to decorate not only the great temple but the houses of his favourite wives as well. Solomon had a throne of ivory over-

¹ Judges i., 11.

laid with gold. He imported chariots and horses from Egypt, and traded them to the Hittites for the products of Hittitedom. His navies visited the marts of the world, and returned laden with the luxuries of life.¹ In Psalms² and in Amos³ we hear of ivory palaces, and it is recorded of King Ahab of Israel that he made a house of ivory.⁴ While some of the foundation stones of Solomon's temple were enormous blocks sawed out with saws, the architecture of the Israelites must have employed much material of a finer nature than that used by other peoples, and accordingly the workmanship must have been more skilful and the carving more delicate. A like difference may be noticed in their writing.

15. The Literature of the Israelites was probably begun in the Mosaic period. There is no evidence that the Patriarchs understood how to write. That there were systems of writing before the Exodus, is no longer questioned. The Tel-el-Amarna tablets were written while yet the Israelites were in Egypt. These were letters from Canaan written on plates of clay, which were baked. It is not strange, then, that Moses should receive at God's hand tablets of stone upon which the commandments were engraved; nor is it strange that he could read the writing thereon. In entering Canaan, the Israelites came into the midst of a people with a literature; they immediately assumed this culture. When the first books of the Hebrew Scriptures were written

¹ 1 Kings x.

² xlv., 8.

³ iii., 15.

⁴ 1 Kings xxii., 39.

may never be known; but the later books often betray their dates by the introduction of Mesopotamian or Aramaic words and expressions. Judges, Samuel, Kings, and Chronicles show conclusively that their authors had older manuscripts and records before them when they wrote. We are told in Proverbs¹ that King Hezekiah of Judah kept men employed copying the Proverbs of Solomon. It is therefore inferred that there was a library in Jerusalem where scribes were employed making books; just as libraries were made in Syria and Babylonia.² From an inscription discovered in 1880, in the tunnel of Siloam, it has been learned that the Israelites of Hezekiah's time were accustomed to write upon parchment rather than upon clay or stone. This inscription proved to be in Biblical Hebrew.

“ The letters are rounded rather than angular, and their downward lines are curved at the bottom as they would be in writing with a pen. Before such forms could have been imitated upon stone, they must have been firmly fixed in the usage of the people, and so prove that already before the reign of Hezekiah, written manuscripts were plentiful in the Jewish kingdom.” ³

16. Thus long before the Greeks had arisen to a place among the peoples of the world, the Israelitish Hebrews were a great people, highly cultured, practising the arts of agriculture and of writing. Before the Greeks became a nation among nations, the Hebrews were made the subjects of the kings of Mesopotamia.

¹ xxv., i.

² Sayce, *ibid.*

³ Sayce, *Higher Criticism.*

VII. ISRAEL DENATIONALISED.

1. The story of the Israelitish Hebrews does not end with the downfall of Samaria and Jerusalem. Through the ages they have existed, a peculiar people, and have been an important element in shaping the history of the world. It is possible here to review the life of Israel denationalised only in paragraphs often relating to times widely separated. Such will be the course pursued in this section.

2. The Israelites bowed before their stronger kinsmen. The wars which caused the downfall of the Jews, were wars of Semite against Semite. Out-numbered by the Mesopotamians, divided among themselves, the children of Israel lost their independence. With the fall of Samaria, the northern ten tribes had been deported to distant regions and were thereafter to be known as the "Lost Tribes of Israel." The kingdom of Judah struggled heroically. Jerusalem fell. The army of Nebuchadrezzar destroyed the temple and ^{586 B.C.} razed the walls of the city to the ground. Many of the noblest Jews were carried to Babylon as captives. The great "Babylonian Captivity" had begun.

3. The Babylonian Captivity occupied an indefinite period usually placed at seventy years. When the Assyrians led away the subdued Israelites, they left the rank and file of the Jews at their plows and their looms in Palestine. The leaders and the disturbing element were transported. The exiled, for those times, were not as shamefully treated as his-

tory would lead us to infer. While some of them were enslaved, and others were made the attendants at court, many were left in family groups to make for themselves new homes. Along the banks of the Tigris and the Euphrates they dwelt in almost as much freedom as on the Jordan. Their greatest grief was because they were exiled from their "holy land" and the temple of Jehovah. But in the midst of all this mourning, the hand upon the dial of time is rapidly approaching the hour of change. The Assyrians hear the tramp of an approaching foe. A new race appears in the east. It is the Aryan who has already forced his way into Asia Minor by the way of the Mediterranean. We met him in the Hamito-Mongol wars allied with the Hittites. We found him ruling in the Philistine city of Ashdod.¹ We now meet him in Central Asia. He has, it seems, forced his way across the steppes of Russia, around the shore of the Caspian Sea, and down into the Hindu-Kush region. As Medes and Persians, he has steadily approached the borders of Assyria. Just as the Israelites have been carried into captivity, the Aryan is crossing the headwaters of the Tigris. And when the captive Jew has had time to recover himself and to realise the burden of the humiliating yoke that he wears, Cyrus the Persian appears before the gates of Babylon.² Cyrus, it seems, conquered Babylon as much by the co-operation of the captive Jews as by the prowess of the

¹ Sayce says that the ruler of Ashdod in the time of Hezekiah was a Greek (*Higher Criticism*, pp. 424-6).

² *Story of Medea, Babylon, and Persia*, by Ragozin, p. 326.

THE REBUILDING OF THE TEMPLE.

Persians. They made success possible and may have opened the gates of the city to the invaders. True it is, when Cyrus was once established in Babylon, he freed the Jews and sent them back to Palestine to rebuild the walls of their holy city.

4. The Babylonian Captivity ended with the conquest of Babylon by Cyrus. After forty-eight years

of exile, more than forty thousand Jews,
538 B.C. in a body, returned to Jerusalem to rebuild the temple of their God. Eighty years later

Ezra was commissioned to lead another body of Jews to Jerusalem and to reform the religious

practices of the Holy Land. Yet Jerusalem was not free; a Persian governor
458 B.C. ruled in Palestine. In the days of Artaxerxes, however, Nehemiah, the king's cup-bearer, though a Jew, was appointed governor of Judæa. Thus was established a semblance of the old-time individuality.

5. Religiously the Jews were again unified. Ezra came to Jerusalem with the laws of his people thoroughly codified. Nehemiah, when these laws were promulgated, had the political power to

enforce them; he co-operated with Ezra in
444 B.C. all respects. Under this new code a national chieftain, in the person of the high priest, came to have almost absolute power. Indeed it was a high-priest who, in a dark period of Jewish history, restored for a moment the national life of Judæa. This was Simon, the Asmonæan.

6. The Asmonæans were the heroes of Palestine from the days of Antiochus Epiphanes to those of the Roman Pompey. In the interval preceding

this period, the Greek had supplanted the Persian in Asia. Alexander the Great had entered Jerusalem without a blow and had offered sacrifices upon the altar of Jehovah. Under 332 B.C. the Greeks, for a time, the lot of the Jews 168-63 B.C. had been easy. Then came the decree of Antiochus that the worshippers of Jehovah must bow before Olympian Zeus and must eat swine flesh. At that time there dwelt in Modin, a small town near Jerusalem, a priest named Mattathias, the son of Asmonæus,¹ who openly refused to comply with the decree; and when Apelles, the king's general, came to enforce the order, the priest with his own hand, slew the desecrator of the altar of Jehovah. Then, with his five sons and all who would go with them, Mattathias fled to the caves of the hills. As the news spread, numbers of Jews flocked about the priest, and he was even able to inaugurate a crusade against the worship forced upon his land. Success attended his arms. After two years he died, casting his mantle upon his son, Judas Maccabæus. Judas was a hero and a general. He instituted an organised resistance against Greek rule. 161 B.C. In successive battles his six thousand patriots defeated seventy thousand hirelings of Antiochus and his ten thousand the sixty-five thousand of the tyrant. He was slain in battle before he had fully established the independence of his people. His brother Jonathan succeeded him, and was in turn slain. The second brother Simon was thereupon elected by the Jews high-priest. In this

¹ Hosmer, *Story of the Jews*, ch. v.

struggle the Jews had called upon the Romans for recognition and for support. They, just assuming the government of the world, recognised the independence of Judæa and the sovereignty of Simon, styling him "chief and ruler of the Jews." From the sons of Mattathias, the sceptre passed in succession to grandsons and great-grandsons. But the Roman, having been once permitted to meddle with Jewish affairs, did not cease to assume the protectorate. Though the Asmonæans reigned, the Romans ruled. One day, Pompey entered the Holy City.

63 B.C. The Jews were henceforth subjects of Rome, until the Mohammedans wrested Judæa from her hands.

7. The Jews, strictly speaking, are the descendants of the inhabitants of the southern kingdom—that of Judah. In their newer life, after their return from Babylon, new terms were applied to some of their institutions. Such terms as Diaspora, Synagogue, and Sanhedrin, ought to be understood by the historical reader.

8. The Synagogue seems to have been an institution of Ezra. Upon his assumption of the responsibility of reforming the religion of his people, he is supposed to have called to his assistance a body of one hundred and twenty learned Jews to assist in collecting and rewriting the sacred books, which had, no doubt, been sacrilegiously neglected. This body has been called the Great Synagogue; by filling the vacancies which occurred, it was continued as a supreme religious body down to the time of Alexander the Great. From this body of religious

scholars, working and teaching in the temple, the name of synagogue came to be applied to other bodies of such men organised by the consent of the central tribunal. For it early became evident, that the Jews, scattered as they were, could not be expected long to continue to journey to Jerusalem more than once a year to worship. Religious interest would lag and finally the worship of Jehovah die out. It was therefore determined to give every community of Jews one or more religious teachers. That such teachers might have a place wherein to gather their people to teach them, miniature temples were built in the cities and villages of Judæa. From the teachers the term synagogue was eventually transferred to the building in which the people assembled to listen to religious instruction. This, enlarged from the old Israelitish tabernacle, became the centre of every Jewish community. Placed upon an eminence, it might be seen at every hour in the day; and on the Sabbath and feast days, it was a religious home for every Jew. Here were kept copies of the sacred books, and here were expounded the law and the traditions. Indeed the synagogue made it possible for the Jews to be a united people in spite of the Diaspora.¹

9. The Diaspora is a term applied to those groups of Jews scattered throughout the world: in other words it is the dispersion. It began with the Babylonian captivity. All of the Jews did not return from Mesopotamia; in fact there remained in

¹ For a full description of the Synagogue, see Morrison, *Jews under the Romans*, ch. x.

Babylon a body large enough almost to control Judaism. Those who did return found the Holy Land so densely populated that it was necessary to seek new occupations for themselves. As every Jew was educated to a trade, it was not difficult for him to find occupation wherever he wandered. Many were inclined toward commerce. Thus were the tradesmen and merchants induced to seek their fortunes in the most prosperous cities of all countries. The Greek conquest followed by the Roman, uniting the world under one government, made migration from one city to another possible. In a few decades, every prosperous community from Babylon to the Atlantic borders of civilisation had its Jewish quarter with a synagogue in the midst. Alexandria had a million Jewish population under a specially appointed ethnarch. At the great festival, in the Roman period, it was customary for Jews from every land to journey to Jerusalem. The Holy City then became a veritable "Babel" where the tongues of all men might be heard in confusion. The dispersion thus began has never ceased. With the advance of civilisation, the synagogue has appeared. America everywhere has its Jewish communities who remain in touch with those of other lands through the teachers of the synagogues. The Jews, thus, first among races, proved that a people, though scattered over the face of the earth, may be one, bound together by other than political ties. The modern Jewish synagogue worship, is the prototype of those institutions known as churches, sects, or denominations. All other religions have followed the Jewish model.

10. The Sanhedrin, intimately connected with the synagogue, was the supreme religious council of the Jews. Some authorities trace its foundation back to the time of Moses. After the exile it was presided over by the high-priest. In Roman times it remained a supreme court before which violators of religious law were tried. The Roman procurator could summon the members of the Sanhedrin to a meeting, though a sitting of the council did not need to receive his sanction in order to make its action legal. At first its authority did not extend beyond Judæa; and even at home, it had no power over a Roman citizen unless he had been guilty of defiling the temple. In Paul's time, however, it seems to have had authority to commission him to visit Damascus and bring in chains to Jerusalem any religious offender. "Jesus and Stephen were both condemned by it as guilty of blasphemy; Paul was charged before it as a transgressor of the law; Peter and John as false prophets and fomenters of sedition." It was the supreme interpreter of the laws and traditions of the Jewish people, and its decisions were regarded as obligatory on every member of the Jewish race throughout the world. Upon the type of the Great Sanhedrin at Jerusalem, local councils were organised in the towns and villages of Palestine. These councils usually met in the synagogue, where cases involving fines and imprisonment, life and death, were judged. If the local council could not agree, it could appeal to the higher court at Jerusalem.¹

¹ Adapted from Morrison, *Story of the Jews under the Romans*, pp. 209-218.

11. Four classes of Jews existed in the Greco-Roman period. These were Scribes, Pharisees, Sadducees, and Essenes.

12. The Scribes became the teachers of the sacred law. There were professional scribes before the exile; for Hezekiah employed many of them to make copies of the Proverbs of Solomon for his library.¹ At Babylon, the Scriptures were preserved in the minds of the scribes, who, from memory or from stray manuscripts, made copies of the Law for such communities as could preserve a semblance of Jehovah-worship. After the rebuilding of the temple and the restoration of their religion at Jerusalem, the Jews employed scribes to purify the sacred books. The Diaspora assumed the form of colonisation, and then every synagogue had to be furnished with copies of Ezra's code. In the meantime the old Hebrew was supplanted by the Aramaic, which, even, in the time of Hezekiah, was the commercial language of the East.² Thus the office of the scribe became of double importance; he must translate the Hebrew into Aramaic that the people might understand. Later, at the request of the King of Egypt, seventy learned scribes were sent from
277 B.C. Jerusalem to Alexandria to make a Greek translation of the sacred books of the Jews. Thus was furnished the Septuagint. From the office of copyist and translator there is only one step to that of interpreter. As time passed, the scribes became expounders of the Law. The old precepts had to

¹ Proverbs xxv., 1.

² Sayce, *Higher Criticism and the Monuments*, pp. 441-2.

be adapted to a new life. Then began new methods of study. Reason and Philosophy were made the basis of the interpretation of the sacred books. Fact and tradition were mingled in their learned discussions. The scribes then became "grammarians" and "doctors of the law," such as Gamaliel the celebrated teacher of Paul. In Christ's time, they were sometimes called Rabbins. Jealous of their learning, they were developed into an exclusive caste, who were extremely exacting in their demands for recognition and even homage.¹

13. The Pharisees and the Sadducees were the two religious and political parties of post-exilian times. It is claimed even that the origin of these parties was Mosaic. The Pharisees were the "holy" ones, while the Sadducees were only "righteous." The Pharisees were students of the sacred books, which they would interpret so as to make the law practical under the new institutions as the status of civilisation changed. Many of them were scribes. They were accustomed to transmit orally from generation to generation a vast store of traditions accumulating since Moses communed with God on Sinai. These orally preserved traditions, like unwritten constitutions, were used in the interpretation of the Scriptures and in the manner of living. The Pharisees became law-ridden; they gloried in strict conformity to traditional observance; they boasted of their piety; finally they refused to associate with the Jewish people, lest they should make themselves unclean. It was the Pharisees who believed in

¹ Morrison, *Jews under the Romans*, ch. xii.

future reward or punishment and in the resurrection.

14. The Sadducees were the priestly aristocracy. They accepted the recorded law, and conformed to it literally. They were not spiritual ; they were simply righteous. As the Scriptures read, so they did. Priding themselves upon their lineage, they posed as the royalty of their race. In religion conservative, they were in no way progressive. It seems that finally they came to be disbelievers even in immortality. It is no wonder that they were willing to substitute Zeus worship for that of Jehovah.

15. Politically the two parties were as distinct as religiously. The aristocratic Sadducees would be the leaders in war and in government. Not reverencing their own religion, they welcomed Hellenism and Hellenic learning. They taught their children Greek and called them Greek names. Their religion must not separate them from other peoples ; so they did not at first favour the Asmonæan revolt against Greek rule. The Pharisees rebelled against the thought of tolerating interference with their religion. They flocked around the aged Mattathias when he refused to sacrifice to Olympian Zeus. They supported his sons, the Asmonæans, in their war for the independence of Judah. But after the war, when the Asmonæans as priest-kings forgot that their office was primarily to encourage the religion of the Jews, the Pharisees withdrew their support. They became separatists. They had no interest in the political independence of Judæa, save as a home for the strictest kind of Jehovah-worship. The Sad-

ducees, however, gloried in royalty. And as the rulers neglected more and more the priestly function and cultivated the kingly, the Sadducees gave them their support. Finally they outnumbered the Pharisees and became the rulers of Judæa.¹

16. The Essenes lived in those times and contrasted strangely with the quarrelsome Sadducees and the proud Pharisees. Robed in white, they went about doing good. Their origin is not certain; they may have come from the Syrian desert. There were two classes: one known as adherents, though sympathising with the Essenes, lived as did their neighbours; the other class consisted of the simple tillers of the soil. The latter taught peace. Their lives were devoted to religious and charitable objects. They would not distract their minds with family cares; so there was no marrying or giving in marriage; their communities were increased by the method of adopting children. Their goods were held in common, and all had plenty. Plants were studied for their medicinal properties, and the knowledge was used in curing the sick. The people venerated them because of their good deeds. Then when it was supposed that they possessed prophetic power, it is not strange that they were held in love and awe almost divine.² The Essenes were preparing the way for The Christ. Their message of Love and Peace He openly preached in the synagogue.

¹ Morrison, *Jews under the Romans*, ch. xiii. Hosmer, *Story of the Jews*, pp. 77-9.

² Hosmer, *ibid.*, p. 77-80.

17. When Jesus, The Christ, was born in Bethlehem of Judæa, the Jews were subjects of Rome, governed by Sadducean Tetrarchs—the
4 B.C. Herodians. Jesus came into the world when the strife between the Sadducees and the Pharisees was at its height. In its development, religious thought had reached another climax. God was ready to institute His new dispensation—the brotherhood of all mankind. Jehovah, having passed from a tribal god to a national, was about to extend His sovereignty to all peoples. The world had been preparing for this. The East had been brooding over the love message of Buddha. By the Dispersion, western thought had been commingled with eastern. All religions had been brought together. Palestine was the heat centre of thought; currents were flowing hence from all quarters. The Essenes had come into Judæa to cure, to teach, to love. God's time had come, but only the Messiah could fulfil His mission. Jesus, the Christ, came preaching "peace on earth, good-will to men." Indeed this was a new sermon: this was a new thought. The cry that heralded the Messiah's advent never has ceased to resound. At Christ's birth wise men from the East came to see the new "king of the Jews," and from that day to this the wise and the learned have been studying to make His life and His teachings the practice of mankind. The religion of Christ, promulgated by a Jew, has become the religion of the proud conquerors—the Aryans.

18. The Literature of the Jews of early times is largely religious. It is the embodiment of the

accumulated thought of ages. Moses may have, at the dictation of Jehovah, placed the Pentateuch in a written form; for the Canaanites, the Egyptians, and the Assyrians had a written literature before the time of the Exodus. In the destructive times immediately preceding the Exile, the books of the Jews were scattered or destroyed. Ezra, therefore, was compelled to re-write, possibly from memory and from mutilated manuscripts, the sacred books. Soon after his time, the Canon, or Old Testament, assumed its present form. The Pentateuch was the law or Torah. There were besides thirteen books of the prophets and four of poetry and precepts recognised as sacred. As the Greek kings of Egypt encouraged the Jews to settle in Alexandria, it became necessary to have a Greek version of the Law for use in the synagogue there.

At the request of the ruler of Egypt,
277 B.C. therefore, seventy learned Jews were sent from Jerusalem to Alexandria to translate the Torah into Greek. The result was the Septuagint. But around the Law, there had always clung a body of traditional precepts. Though it was claimed that Moses received many of them from the lips of God to be transmitted orally to succeeding generations through Aaron, his sons, and the Sanhedrin, these precepts were constantly accumulating. In the generation preceding the birth of Christ, a learned Jew named Hillel, began to reduce to a written form the more ancient portions of this tradition. When the work was completed, it formed the first Talmud, known as the Mischna. But in the synagogues of

ANCIENT CASE CONTAINING THE SAMARITAN PENTATEUCH.
(*By permission of the Committee of the Palestine Exploration Fund.*)

Jerusalem and of Babylon, there were learned teachers who spent their time in interpreting and expounding the Scriptures, many parts of which time and changed social conditions made obscure. These expositions were in the form of subtle reasoning or of inspired song. When the works of these scholars were reduced to writing they formed the Palestine and the Babylonian Talmuds, or the Gemara. As the period of the Judges and of the Kings had their historians, so the times of the Asmonæans produced their poets and scribes. The body of historical and religious writings bearing upon this period is known as the Apocrypha. None of the books of the Apocrypha, however, have been admitted to the sacred Canon. The New Testament is, of course, the work of apostate Jews. Then almost contemporaneous with the apostles appeared Josephus.

19. Josephus was born in Jerusalem soon after the crucifixion of Christ. His mother was an Asmonæan, and his father a priest. He was
A.D. 37. educated by the most learned scholars of his day, even going into the desert as John the Baptist did and as Paul had done. It is conjectured that Josephus spent his hermit life with a learned Essene named Banos. After an active political career, in which he became one of the leaders in a rebellion against the Roman rule, he became a prisoner. His later life was spent at Rome in literary work. His books were historical and dealt with the affairs of his own people. His *History of the Jewish War* and his *Jewish Antiquities* are the great secular authorities upon the Jews.

20. This Literary output of the Jews ranks above the records of any other ancient peoples in several respects. Its volume is greater than that of the extant portion of any national contemporaneous literature. In tone it is more modern. In literary character, it varies from the prose of the prosiest chronicles to the sublimest poetry of antiquity. The thought of the Jews has exerted upon the civilisation of our time a greater moulding influence than that of any other people.

21. In many ways the Jews are still an important element in shaping affairs. The Diaspora, instituted in the time of Ezra, has continued down to the present day. Every city of importance has its colony of Jews. Always living as aliens among other races, it was inevitable that racial warfare should exist. Wherever they have outnumbered the people among whom they have resided, the Jews have been the oppressors. Ordinarily, however, they themselves have been outnumbered; they have been the oppressed. By early and mediæval Christians, they were regarded as the crucifiers of the Christ; therefore, no mercy was shown them. In Rome, in Spain, in Germany, in France, in Russia, in England, they have been murdered not only, but the most delicate forms of torture have been devised to make the dying agonies of the innocent victims the most intense. Volumes have been filled of the most horrible stories of these early times, and it seems that the work is not completed,¹ for to-day we hear rumours of persecution and cruelty. European gov-

¹ For a history of modern Jews, see Hosmer, *Story of the Jews*.

ernments do not hesitate to expel the Jews without provocation. In thousands, then, stripped of their accumulated property, they seek refuge in lands where they are tolerated, though they may not be wanted. Surely the Christian is bearing the sin of centuries of tyranny and bloodshed! What shall be the reward? With the Jew, however, the persecution has been a stimulus. In spite of all he has furnished not only the money kings of the world, but great statesmen, eminent scholars, and distinguished artists, musicians, and literati.

22. It is necessary only to mention names to illustrate the influence of the Jew upon modern life and thought. Debarred from any other pursuits, he has turned to commerce. In competition with other races, he has shown his superiority. The Rothschilds are more powerful than kings and emperors because of their enormous wealth. They can cause wars and enforce peace; their hands reach out to the ends of the earth; they can cause fortune to smile upon a land, or they can bring upon a people the horrors of a terror-breeding panic. In general, however, the money of the Rothschilds is kept in circulation, assisting in the accomplishment of projects that man would not otherwise dare conceive. The work of such statesmen as Gambetta and Lord Beaconsfield, of such musicians as Mendelssohn, of such poets as Heine, is too recent to need comment. It is far-reaching and powerful. The Jew, indeed, is a factor in the progress of present life and thought.

23. The Semite, then, has not lost his vigour. With the Jew, circumstances have raised him out of

his native environment. A peculiar institution, the Diaspora, has rendered national life unnecessary to him. Amalgamation has been prevented. He is living isolated among greater peoples. He has borrowed much of his culture. Persecution has rendered him hardy. Effeminacy has not been his curse. But the time must come when the Jew will mingle more freely with other races and lose his identity in the ocean of surrounding life.

CHAPTER IV.

THE MESOPOTAMIANS.

1. INTRODUCTION.

1. MESOPOTAMIA means between rivers. It is a name applied to that region lying between those two great streams of Asia—the Tigris and the Euphrates.

2. The Tigris River rises among the mountains of Armenia and flows by a direct course southeasterly, emptying into the Persian Gulf. Though it is about nine hundred miles long, it is a comparatively small and swift stream, its name in different languages signifying "the swift," "the arrow." It is narrow and deep, sending to the common estuary a larger body of water than does its broader companion, the Euphrates.

3. The Euphrates also rises in the Taurus mountains. Its course, though taking the same general trend, is more winding than that of the Tigris. At one point in its course it approaches to within one hundred miles of the Mediterranean. Leaving the mountains, it winds through the swamp sands of Asia, until much of its water is swallowed up. En-

tering the Mesopotamian region proper, it approaches the Tigris to within about twenty-five miles. Turning again to the west, the intervening territory broadens until the distance is more than one hundred miles from the Tigris to the Euphrates. Its entire length is not far from eighteen hundred miles.

4. Both rivers have many features in common. In the palmy days of Chaldea, the two entered the Persian Gulf by different mouths; but the silt carried down for ages has filled the head of the gulf and pushed the land far into the sea, it is believed, in historic times, to the extent of a thousand miles. Long since the Tigris and Euphrates have united far inland and flow through the same channel to the gulf. With a fair stage of water the Tigris is navigable for steamers of considerable size as far as Mosul, and the Euphrates as far as Samsat, the ancient Samoseta. Ancient Mesopotamia included only the lower Tigris and Euphrates region.

5. Mesopotamia is a region indefinite in size and irregular in shape. Lying between its two rivers, its general trend was northwest and southeast. In very ancient times, it extended from the basal hills of the Taurus ranges to the shore of the Persian Gulf. It is probable that even then, the people who possessed the inter-river tract occupied also the most fertile regions on the external banks of the great boundary streams. The northern portion of the region, extending into the hills, was not remarkable for its fertility. The southern half, largely alluvial, the product of the two rivers, was low, level, and,

when sufficiently well watered, extremely fertile. Rain falls rarely in summer in Mesopotamia, but in the first days of March, the Tigris, and, a few weeks later, the Euphrates, swollen by melted snows of the mountains, amid which their upper courses lie, overflow their banks, and put a large portion of the land along them under water. The ancient Mesopotamians well knew what they owed to the twin rivers that with unsparing hand poured their blessings annually over their land. They were fond of calling the Euphrates "the life of the land" and the Tigris "the bringer of blessings."

6. Mesopotamia is often compared with Egypt. In times of greatest prosperity both have been dependent upon the annual inundations of their rivers; but the Mesopotamians, having two rivers, had the Egyptian conditions intensified. Both possessed rich alluvial soils, mild climates, and navigable rivers; but Mesopotamia had a cultivable area much larger than that of Egypt. At the present time what a contrast! The modern fellah represents in a large measure the ancient Egyptian labourer, while the dweller in Mesopotamia has hardly any intellectual resemblance to his predecessor of two or more thousands of years ago. The Nile valley is one of the best cultivated regions on the face of the globe, that of the Euphrates and Tigris one of the most neglected. Swamps, marshes, and stagnant pools, among which it is scarcely possible for human people to dwell, now cover a large part of the land that once blossomed with cultivated fields, flowery gardens, and populous cities; for Mesopotamia once sup-

ported a wonderful civilisation. Even in the tenth and the eleventh post-Christian centuries, there flourished a higher culture than that of coeval Europe. Though the Mongols may have destroyed it, to the discredit of the Turk it may be claimed that he has made no effort to rebuild.

7. The Civilisation of Mesopotamia may be divided into pre-Semitic and Semitic. As this was just the region to engender and to protect a rising population, it has been customary to look along the lower courses of the Tigris and the Euphrates for the veritable Garden of Eden. While Lower Mesopotamia may not have been the scene of the meeting of the first pair of human beings, it is certain that traces of a civilisation older than that of any other region are found there in abundance.

8. Pre-Semitic times in Mesopotamia take us back to remote prehistoric ages. There is evidence that Black peoples once occupied the shores of the Persian Gulf. Then the Yellows came to receive at the hands of their predecessors this God-given heritage. These may have been superseded by the Hamitic Whites, whose dominions may have extended from the Atlantic to the Tigris. In Lower Mesopotamia, however, Yellow culture seems to have been most permanent.

9. The Yellow period in Mesopotamia, beginning in prehistoric times far removed, reached a status of culture that has astonished the student of history. The peoples of this period have become known as Sumerians and Accadians. Perhaps the historic Elamites were akin to both. These early inhabitants

of this favoured region had already learned that man may aid nature in providing against such misfortunes as drought might produce. The result was an admirable system of irrigation whereby the waters of the flood season might be harboured for use in the drier months. Throughout this region there was a network of canals—the Biblical “rivers of Babylon.” Some of these ran parallel with the rivers; others crossed and recrossed from one river to the other. But the most impressive evidence of a great antiquity is the status of learning attributed to these pre-Semitic times. To these ages belong collections of hymns, codes of laws, a ritual, and a systemised scheme of mythology. These ancient people had a knowledge of astrology and astronomy; they calculated according to a sexagesimal system of numeration, which still survives in our minutes and seconds; but their most interesting and far-reaching invention



CUNEIFORM CHARACTERS.

was the cuneiform method of writing, which was subsequently adopted by the Assyrians and Babylonians.

10. When Semitisation began in Lower Mesopotamia cannot be definitely stated. The Semites, as has been stated, probably originated as a separate race somewhere in Arabia. Following the shores of the Persian Gulf, they would in time reach the

banks of the Euphrates. There they found the garden spot of the world. They were only wandering shepherds; there they found a high status of civilisation. The luxuriant pastures of the lower river may have first attracted them. But once there, the culture of city life, and the wealth of commerce, may have been more alluring. Even in those remote times Lower Mesopotamia had its cities, its temples, and its palaces. The Yellow man was there with the accumulated culture of ages. Gradually the Semites from Arabia mingled with the inhabitants of Mesopotamia. Then their number began to increase, and at last they outnumbered their hosts. Once realising that they were able to do so, the Semites assumed the government of Lower Mesopotamia. The first recognised Semitic rule in that region has been styled Chaldean.

II. Semitic rule in Mesopotamia naturally divides itself into four periods, named from the particular peoples or cities that held supremacy. Named in their chronologic order, these were the Chaldean, Old Babylonian, Assyrian, and New Babylonian.

II. THE CHALDEANS.

I. Chaldea is the name applied to an indefinite portion of Lower Mesopotamia; its size may not have been greater than that of modern Denmark. It seems to have been a name used only with reference to the early Semitic occupancy of the Persian Gulf region. Perhaps there was an ancient Semitic tribe called Chaldi.

2. Antedating the Semitic occupancy of Mesopotamia was that of the Sumero-Accads, a Turanian people. Two expressions often occurring in history ought to receive an explanation. These are "Kingi and Burbur" and "Sumer and Accad." They were probably geographical terms, referring to the same districts, Sumer and Accad being the more recent. Kingi or Sumer included the cities of Eridu, Sirgulla, Ur, and Larsa; Burbur or Accad included Erech and all Northern Chaldea. They had built a number of cities, some of which had already gathered about them a halo of holiness that surrounds only the most ancient shrines. All these, the Semites, coming, possessed, just as if they had first built them. Where the Yellow people went, we can only surmise. No doubt the agriculturists and labourers were swallowed up in the Semitisation. Some of the Turanians may have joined the Elamites, their kindred, who for many centuries were the neighbours and foes of the Mesopotamian Semites; they dwelt just across the Tigris toward India. Perhaps the Sumero-Accads were crowded toward the north, making new stands from stage to stage—at Babylon, at Nineveh, at Carchemish. Indeed they may have met and joined their kindred, the Hittites, as the latter were crowded southward over the European boundaries. They disappeared, and the Semites held undisputed sway over the lower region. If Sargon the Elder was a Semite, the rule of the conqueror runs back to about 4000 B.C.¹

¹ See footnote on p. 103.

HEAD OF ANCIENT CHALDEAN. FROM TELL-LOH (SIRGULLA).
SARZEC COLLECTON.
(Perrot and Chipiez.)

SAME, PROFILE VIEW.

3. The first Semitic strongholds in Mesopotamia seem to have been the cities of Accad and Erech. Three inscriptions of the kings of Erech have been discovered and one of the prince of Accad.¹ Even while these cities were controlled by the new race, there existed not far distant, several very ancient and important Turanian cities, such as Sirgulla, Larsa, Ur, and still more ancient Eridu. Babylon had not yet been founded; but Eridu was a "holy city."² In Sargon's time, temples were sometimes said to be built like those at Eridu. Most of the magical formula, songs, and incantations date from the day of Eridu's splendour. There was the place where the "holy palms" grew. Indeed some have not hesitated to say that the Hebrew traditions of the garden of Eden refer to Eridu.³ These cities were probably still Turanian when Sargon I. reigned at Accad.

4. Sargon of Accad is named as the first Semitic king of Chaldea.⁴ His capital was the city of Accad. His date is fixed by the discovery of the foundation cylinder of a temple rebuilt at Accad by
 3800 B.C. his son Naram-Sin. The records of Sargon's time represent him as one of the fated children of history. His mother, a princess, cast him upon the waters of the Euphrates in an ark of reeds. A water-drawer found him and reared him. This means that he was a new man raised from humble

¹ Allen, *History of Civilisation*, ii., p. 662.

² Ragozin, *Story of Chaldea*, pp. 215, 216.

³ Adapted from Allen, *History of Civilisation*, vol. ii., p. 652.

⁴ Sayce, *Higher Criticism and the Monuments*, pp. 162, 163.

surroundings to the highest position possible in his day.

5. Sargon was a great warrior. In an inscription he boasts of his military achievements, declaring that in his reign of half a century, he thrice passed in chariots of honour through to the sea-coast. Sumer and Accad were united under his rule. Four times did he march into the land of the Amorites, and on the fourth occasion he caused an image of himself to be engraved upon the rocky cliff of the sea-shore. Even Cyprus seems to have submitted to his dominion, and it is declared that over [the countries] of the sea of the setting sun he crossed. and during three years his hand was conquering [all countries] of the setting sun.¹

6. Naram-Sin, the son and successor of Sargon, continuing the conquests of his father, succeeded in holding together much of the civilised world.

“He made his way into Magan, that is to say Midian, and the Sinitic peninsula, from which bronze had been exported into Babylonia from time immemorial, as well as the hard diorite stone, out of which the sitting figures of Tello, now in the Louvre, were carved before the days of Naram-Sin himself.”

The road pursued by Naram-Sin, though closed in later times by the increasing power of Edom, was one with which the Mesopotamians were acquainted centuries before the time of Abraham.²

7. Then follows a period of confusion. The centre of power changed from one point to another. Erech may have been the capital of Chaldea after

¹ Sayce, *op. cit.*

² Sayce, *op. cit.*

the supremacy of Accad. Considerable portions of the ancient walls, in places forty or fifty feet high, in one of the most desolate spots of the whole region, still mark the site of this old city. The most important object within the inclosure is the ruin of a temple dating from a period anterior to 3000 years B.C. This was the temple of the goddess Nana, whose statue was carried to Elam nearly twenty-three centuries before our era, and there held until it was restored by Assurbanipal. "Ur of the Chaldees"

was at one time the centre of a power probably Semitic. There Urgur and his son Dungi in succession reigned. The former boasts of his achievements as a builder. In his capital he built ramparts and the temple of the moon; in Larsa a temple to the sun-god; in Nippur, a temple to Bel and another to his wife Belit; in Erech, a temple to Ishtar. Karrak also furnishes a line of Semitic kings. The site of this city, however, has not been definitely located. Yet the city existed and was a centre of power. Ismi-dagon, one of its most celebrated rulers, held sway over all Sumer and Accad. Such are the usually accepted facts revealed by the faint gleams of historic light that pierce those far-away times.

8. The Turanians, it seems, had not been expelled from the land coeval with Semitic supremacy. So little is known about these dusky ages, that the historian may not proclaim his opinions as facts. Though Sargon may have been a Semite; though he may have ruled a united Chaldea; though he may have passed in chariot of honour four times to the

shores of the western sea, yet it is certain that centuries after his time Turanian rule existed in some of these cities. Then the Hamite was there as the children of Kush. Nimrod's kingdom included "Babel and Erech, and Accad, and Calneh in the land of Shinar."¹ Again the Turanians became supreme in the land of their fathers.

9. The XXIII^d century before Christ brought changes to Old Chaldea. This, it will be remembered, was the time when all the ancient world was moving. Some power from the northeast, probably the incoming Aryans, gave the impetus. The Chaldeans felt it. "Out of that land went forth Assur, and builded Nineveh" and Calah.² The Elamites felt it and crossed the Tigris into Mesopotamia.

10. The Elamite invasion of Chaldea occurred nearly twenty-three centuries before Christ. The date is fixed by an inscription of Assurbanipal of Assyria. In 645 B.C., according to his record, he, conquering Elam, found in a temple of Susa a statue of the goddess Nana, which had been brought hither by the Elamites sixteen hundred and thirty-five years before his time. He restored it to its ancient temple in the city of Erech. This Elamite invasion was a permanent conquest of Chaldea, and lasted for several centuries. It may be that this first started the Hebrews on their western wanderings. Probable it is that some of the rulers furnished by the Turanian state across the Tigris, were contemporaries of the patriarch Abra-

About
2280 B.C.

¹ Genesis x., 10. Ragozin, *Story of Chaldea*, chap. iv.

² Genesis x., 11.

ham. Chedorlaomer even formed a confederacy for the purpose of conquering the western tribes. He was successful, penetrating even as far as the Jordan. Finally he captured Lot, Abraham's nephew. The elder patriarch, hearing of this, marched his forces against the Elamite invader, and gained a great victory, rescuing Lot, and restoring the spoil taken from Sodom and Gomorra. This event is confirmed by the Assyrian records, even the name of the allied kings being identified with those of kings of ancient Chaldean cities.¹

11. In the meantime Babylonia had become the centre of power in Lower Mesopotamia.

III. THE OLD BABYLONIANS.

1. The City of Babylon lay a few miles south of Accad. It is mentioned under other names as early as the forty-second century before our era. Its ancient names, far from conveying an idea of confusion, signified "the seat of life" or "the gates of God." Near the modern village of Hillah are the ruins of the ancient city, conspicuous among which may be seen all that time has left of the famous temple of Sirgulla, the veritable "tower of Babel" of Jewish remembrance. The later name of Babylon suggested to the Hebrew his own word for confusion. Thus the idea of confusion of tongues became attached to Babylon.²

2. Babylon, after the Elamite conquest of Lower Mesopotamia, seems to have been one of the first

¹ See Sayce, *Higher Criticism and the Monuments*, p. 161.

² Allen, *History of Civilisation*, vol. ii., p. 688.

cities to restore Semitic rule. While an Elamite king ruled at Larsa, a Semite reigned at Babylon, even extending his sway into the West, and styling himself "the king of the land of the Amorites."¹ From the Tigris to the Mediterranean, then, Babylon and Larsa shared sovereignty. There could have been no lasting peace between such rivals. After generations of warfare, one Hammurabi became King of Babylon.

3. Hammurabi is mentioned as the sixth king of the first Babylonian dynasty. Though he was not the founder of the great city, he laid the foundations of its future greatness. He About
2250 B.C. first brought the struggle with the Elamites to a close by the conquest of Larsa. Rimsin, the last Elamite king, was defeated and Sumer and Accad were united under Babylon. This conquest, it seems, was not in the nature of a revolution. Semitisation had been going on, and the Semitic element in the population, gaining the ascendancy, seized the reins of government. Like nearly all of the early conquests of the East, this did not signify a reorganisation of the government, but simply a change of rulers. It mattered little to the mass of the people to whom they paid tribute, so long as the claims of their divinities were recognised and their worship kept up.

4. Hammurabi's name is connected with a very flourishing period in the early history of this region. He set himself vigorously to work to further the material interests of all his subjects, the new as well

¹ Sayce, *Ancient Empires of the East*, pp. 163-5.

as the old. He exerted himself for their internal and external security and well-being. He restored order within and protected his subjects against foes from without. He caused temples to be built in both North and South Babylon. He completed the temple of Nana, which had been begun by a predecessor. Most important, in one sense, was the construction of a canal for irrigation purposes. The system of drainage seems to have fallen somewhat into decay, owing to wars, and he turned his attention to its repair. Thus he gained the confidence and love of his subjects. His dynasty continued on the throne for several generations, the son always succeeding the father. So far as we know, the times were peaceful, and the country prosperous. Then came the Kashite invasion.

5. The Kashite Invasion of Mesopotamia has many features of parallelism with the Hyksos invasion of Egypt. About all that is known of the Kashites is that they were not Semites. It is conjectured that they were Yellow: they may have been Hittites. These people, it seems, came to find homes. Making Babylon their residence, they adopted the civilisation that they found. Thus was added one more nationality to the mixture of races that had for so long a time been going on in this part of the world. It is no wonder that Biblical writers believed the confusion of tongues to have taken place in Babylon.

6. The contemporaries of the Babylonians of this period were beginning to restrict their power. With the invasion of the Kashites, Babylon seems to have

lost her western tributaries. The Egyptians had already, by repeated successes, become ambitious to gather spoil and tribute from the eastern lands. The Hittites were rapidly taking possession of Asia Minor. Assur had already gone out and founded Nineveh.¹ This was the capital of a rising people of Semitic origin,—the Assyrians, who became at last the rivals of the Babylonians for Mesopotamian possessions. They first came in contact with the kings of the Kashite dynasty.

7. The struggle between Babylon and Assyria, beginning in the dim past, lasted until the southern city was destroyed by Sennacherib. The first intimation of it on the pages of history is a reference to a treaty establishing the boundary between Assyria and Babylonia, the kings giving each other pledges for the observance of the same. The successors of these two kings renewed the treaty, the Babylonian king taking in marriage the daughter of the Assyrian. When, however, the son of this marriage came to his father's throne, the subjects revolted. He was dethroned and slain, the Babylonians probably objecting to a king not of pure Kashite blood. Thereupon Assur-Uballit, the "reigning king of Assyria, made a descent on Babylon to avenge his kinsman's fate." He defeated the rebels, placed a brother of the murdered king on the throne, and returned to his own land.² Then for three or four generations history is silent about the people of Babylon.

About
1450 B.C.

About
1400 B.C.

About
1380 B.C.

¹ Genesis x, 11.

² *Story of Assyria*, pp. 20-21.

8. The First Assyrian Conquest of Babylon is placed about eighty years after the above mentioned invasion. Tukulti-nineb, son of Shalmaneser I., had a signet ring bearing his name and the inscription "conqueror of Babylon."¹ His success, however, cannot have been a permanent one, as it appears that in the conquest of Babylonia he lost this very signet ring, which the Babylonians, with pardonable vanity, finding, precious preserved in their royal treasury, probably in memory of the conqueror's precipitate and disastrous retreat. Six hundred years later it was found and carried home by one who achieved the same conquest far more thoroughly—King Sennacherib, who thought the recovery of this ancient trophy of sufficient importance to record the occurrence and the ring's history in his annals.² From this time the kings of Babylon suddenly appear with Semitic names instead of Kashite; this suggests a Semitic conquest connected with this Assyrian invasion of Lower Mesopotamia.

9. Nebuchadrezzar I., who reigned in Babylon early in the twelfth century B.C., merits a brief notice. He made an expedition against the Phœnicians, and waged a successful war against the Elamites. It seems that the old warfare between Elam and Mesopotamia continued through the centuries. Among the frequent raids made by the Elamites into the fertile lands across the Tigris, one was so successful as to merit the name of conquest. An Elamite king may have sat, for a brief time, upon the throne of Babylon. Again the statue of the god

¹ Kar-Dunyash.

² Adapted from *Story of Assyria*.

Marduk was snatched from its temple and carried to Elam. Making an expedition into Elam, Nebuchadrezzar recovered this statue and replaced it in its temple.

10. Nebuchadrezzar had trouble likewise with the Assyrians under Tiglath-pileser I. The latter at the head of an army marched upon Babylon carrying with him the statue of his favourite god and goddess. Though Tiglath-pileser had been successful in his campaigns in other directions, this time he seems to have been worsted; for the "king of Accad" took away his idols and dragged them to Babylon, where they remained until restored by Sennacherib, five centuries later.

About
1120 B.C.

11. The true relationship of Babylon and Assyria henceforth becomes uncertain.

"Even during the period of Assyria's highest fortunes when she was invariably successful against the nations that surrounded her to the west, north, and east, she was often roughly checked in the South—very naturally, since Babylonia, once her metropolis and teacher, was now her equal in the arts of peace and war, her equal—if not her superior still—in culture. Yet, ever since Tukulti-nineb I. had entered Babylon in triumph and written himself 'conqueror of Kardunyash,' the younger monarchy seems to have claimed supremacy over the mother country, and the claim to have been, at most times and in a general way, acknowledged."

The kings of Babylon, however, seem never to have ceased

"to assert their independence, alternately, as circumstances prompted, changing their attitude from one of self-defence to one of aggression, with intervals of submission and outward inactivity when fortune had been too much against them. The relations of the two Mesopotamian monarchies during the six hundred years which

elapsed between the first conquest and the final struggle for life may be described as an unending game, with alternating vicissitudes in which each player, when winning most sweepingly, was liable to sudden defeat, and when losing most deeply, was ready for his revenge." ¹

12. Babylonia again changed rulers. This time it seems that a dynasty from the lands by the sea, consisting of three kings, got possession of the capital, placing themselves on the throne. It is possible that these were Chaldeans; for they, even at this time, dwelt about the head of the Persian Gulf. The inscriptions of Tiglath-pileser are the most ancient Assyrian records that mention the Chaldi. For a period exceeding two hundred years we had heard nothing about them. From the course of subsequent events it is easy to see that they had not become absorbed by the surrounding peoples or had not decreased in importance. Under their own king, allied with Aramæans, Elamites, and other foreigners, early in the ninth century B.C. they were defeated in a great battle fought in Northern Babylonia. A few years later, an Assyrian king records an expedition against Chaldea. A century later, it is true, a Chaldean prince sat on the Babylonian throne.

13. Babylonia seems to have been subject to Chaldea in the reigns of the Assyrian kings Tiglath-pileser III., Shalmaneser IV., and Sargon. The first of these rulers received tribute from Merodach-baladan, a Chaldean prince so famous that he is designated "King of the Sea-coast." The Baby-

¹ *Story of Assyria*, pp. 61-62.

lonians, who regarded the Assyrian as a usurper, continued to call him by his family name, Pul. Tiglath-pileser, however, made himself master of Babylonia; and at Babylon, "taking the hands" of the image of Bel, became the son of the chief Babylonian god. He was then an acknowledged sovereign.¹ Shalmaneser, his successor, was as unpopular at Babylon as Tiglath-pileser had been; both were known there by their original vulgar names. Sargon, likewise a usurper of the Assyrian throne, was, however, an accepted ruler at Babylon; he had been wise enough to assume a throne name pleasing to his southern subjects. In his reign the celebrated Merodach-baladan, who had sent tribute to Tiglath-pileser, manifested the true nature of his designs.

14. Merodach-baladan took advantage of the troublous times that ushered in the reign of Sargon to seize the throne of Babylon. For twelve years he reigned in seeming security. Supported by Elam, the old enemy of the Babylonians, he felt secure. But when Sargon had settled his affairs in the North and West, he turned toward Babylon. Merodach-baladan immediately fled to the marshes of Chaldea. Then followed the episode between the Chaldean and King Hezekiah of Judah, so unfortunate for the latter. Merodach-baladan visited him at his capital, was shown the treasures of the temple, and tried to form an alliance with him against Assyria. While Sargon was putting down
the great confederate rebellion in the
West, Merodach-baladan again appeared at Babylon.

711 B.C.

¹ Sayce, *Higher Criticism and the Monuments*, p. 415.

When the Assyrian king returned from the West, he turned his attention to the settlement of the affairs of Lower Mesopotamia. Merodach-baladan was met in battle and defeated, and his capital at the mouth of the Euphrates was razed.

706 B.C.

Sargon was then crowned king of Babylon. In less than a year, however, he was assassinated.

15. The Fall of Old Babylonia soon followed. This event occurred in the reign of the Assyrian

king, Sennacherib. While this ruler was
705-681 B.C.

engaged in that campaign which resulted so disastrously before Jerusalem, the Chaldeans again refused to pay tribute. This revolt was headed by prince Suzub, probably in sympathy with Merodach-baladan. Upon Sennacherib's return to Nineveh, he turned his army toward Lower Mesopotamia. The city of Suzub and Merodach-baladan's capital were easily conquered. Then the Assyrian being busied for a season with his northern tributaries, Suzub emerged from his retreat in the Chaldean marshes, and seized the throne of Babylonia. He is thereafter styled "the Babylonian." No sooner had Sennacherib returned from the North than he determined to punish the Babylonian usurper. For this purpose he caused vessels to be constructed on the Euphrates, and sailed down to the Persian Gulf. First he invaded Elam; for the Elamites seem to have been the instigators of much of this trouble with Babylonia. The country of Elam was filled with the smoke of burning towns. But Sennacherib was forced to abandon the invasion

because of heavy rains accompanied by an earthquake; the Elamites, however, were severely punished. Upon his return the Assyrian forced Suzub from Babylon, defeated him in battle, captured him alive, and carried him away in chains.

16. Suzub, however, escaped; for we find him again seated on the Babylonian throne. He even assumed the title of king of Sumer and Accad. He opened the temples, brought thence the treasures of the gods, and sent money to the king of Elam with the message "Collect thy army! Strike thy camp! Hasten to Babylon! Stand by us!"¹ The king of Elam became an ally of Babylon. A large army of Lower Mesopotamians and Elamites was collected. When Sennacherib invaded the South, the allied forces marched boldly forward to meet him. Then was fought the great battle of Khaluli.

The description of this battle, as recorded ^{692 or 691} by the Assyrian, is one of the great ^{B.C.} battle-pieces of ancient literature.² From the Assyrian view, the allies were completely annihilated. For a time thereafter the Elamites undertook no more expeditions.

17. Babylon, however, was doomed to a worse fate. Upon his return northward, Sennacherib methodically planned the total destruction of the mother city. He led his army to Babylon, entered the city, and gave it up to the plunder of his soldiers. He caused the severity of his punishment to be recorded in the following language: "The city

¹ *Story of Assyria*, p. 317.

² Given in full by Ragozin, pp. 318, 319.

and houses, from their foundations to their upper chambers, I destroyed, dug up, and in the fire I burnt." "In order that in the course of time, no one may find the place of this city and of its temples, I covered it with water."¹ King Sennacherib himself claimed, as his share in the spoil, the signet ring of Tukulti-nineb and the statues of the god and goddess of Taglath-pileser I., lost by their earlier owners when invading Babylon. These he carried back to Nineveh with him. Then he recorded the fate of Old Babylonia. Assyria thereafter ruled an undivided Mesopotamia.

IV. THE ASSYRIANS.

1. The Land of Assyria lay, roughly speaking, chiefly on the east bank of the Tigris. It was bounded on the north and east by high lands verging into mountains. The west and south lay open. In time, the higher part of Mesopotamia became a part of Assyria; and later still, the authority of Assur was recognised even to the Persian Gulf. Not subject to an annual inundation, Assyria was not as productive as Lower Mesopotamia; neither was it as easily cultivated; therefore the southern regions were first peopled.

2. The Assyria of history was a group of colonies from Lower Mesopotamia. Indeed in early times, the general movement of population seems to have been up the valleys of the two great rivers. The Semites, entering Mesopotamia, crowded the Yellow

¹ Quoted by Ragozin, *Story of Assyria*, p. 321.

people north, in turn to follow them and force them out of Central Asia. When the history of this region actually began we find the Semites of Lower Mesopotamia already colonising Assyria. Assur and Nineveh were the most important of these colonies. The former was a colony of Babylon. The author of Genesis¹ informs us that Assur went forth and built Nineveh. Both of these cities lay on the left bank of the Tigris River, therefore in Mesopotamia. Assur contained a large number of temples and other edifices dedicated to various divinities; it may have been the religious centre of the rising people. Nineveh also had temples; but it was strongly fortified by moats and ramparts, while all around lay beautiful suburbs; it seems to have been a political capital of Ancient Assyria. There is a rumour that this city was founded by the Sumerian priest-prince Gudea as early as 3000 years B.C.

3. During many centuries the northern colonies were the subjects of the mother cities. The kings of Babylon ruled over Assur and Nineveh for fifteen centuries. Still the colonies exercised a great deal of independence; they not only organised armies but undertook conquests. Nineveh, gradually gaining the ascendancy over the other colonists, became the capital of a strong northern confederacy. Then we find "kings" at Nineveh who rivalled in power those of Babylon. This was in Semitic times in Assyria.

4. The Assyrio-Semite bore a striking resemblance to the Jew. He was larger in stature than the

¹ x. 11.

Babylonian and showed a slighter indication of mixture with other races. He was the most warlike of ancient Semites; and in cruelty and bloodthirstiness he had not a rival among his contemporaries.

5. The Contemporaries of Colonial Assyria were the Egyptians and the Hittites. It seems that Assyria rose in power as the Hittites declined. On the north it is probable that the Yellow power restricted the growth of the rising neighbour. One of the Hittite capitals was Carchemish on the banks of the Euphrates. It was on one of his many expeditions into Hittitedom that Thothmes III. exacted tribute from Assyria. It is among his tribute bearers that the name Assur first appears in history.¹

About
1450 B.C.

6. The Struggle between Assyria and Babylon began some decades later. Assur-Uballit was the Assyrian contemporary of the last Kashite king of Babylon. The two rulers were on friendly terms; for it is recorded that the latter married a daughter of the former. The son of this marriage, succeeding the father to the throne of Babylon, possibly because of his foreign origin, was rejected by the people, and eventually was slain. His Assyrian uncle, Bel-nirari, thereupon invaded Babylonia, and not only avenged his death but placed his brother upon the throne. There is reason to believe that thenceforward, the Babylonian throne was occupied by a king of Semitic extraction.

7. The Border-Warfare, thus begun, seems not to have ceased until Cyrus the Aryan put an end to both kingdoms. The great-grandson of Bel-nirari

¹ *Story of Assyria*, pp. 21 and 28.

was ¹ extremely aggressive. This was the great Shalmaneser I., who represents Assyria at the height of her power in this first period of her greatness. It is recorded that he invaded Babylonia, overpowered the army of defence, and carried home a great amount of booty. In other directions he extended his domains; and as tribute and booty flowed into Nineveh, the accumulated wealth was expended in beautifying that city and in building Kalah, a residence city for Assyrian kings, where several subsequent rulers built palaces and where was located a terraced temple, one of the most famous in all the land.

About
1300 B.C.

8. Shalmaneser's son styled himself "Conqueror of Babylon"; yet when he invaded the South he lost his signet ring. This for centuries was kept as a trophy in a Babylonian temple. Possibly this reign saw the downfall of Assyrian greatness; for it was followed by a century and a half of darkness. There are rumours of wars with Babylonia, in which the southern kingdom was victorious. Then we hear of tribute paid to the mother country. But the time came when the colony was able to assert not only its independence but also its supremacy. This was when a new dynasty had arisen with Tiglath-pileser I. as its founder.

9. Tiglath-pileser I. was one of the greatest conquerors of antiquity. His origin is obscure, yet in one inscription, he boasts of a long line of noble ancestry. Coming to the throne of Assur, he organised an army. In his favourite sport, the chase, his soldiers were tem-

1120-1100
B.C.

¹ *Records of the Past*, new series, vol. iv., p. 28, notes 1 and 5.

pered for actual service. Then they were furnished with chariots and all the improved equipments of those days. After establishing his authority over Assyria, he turned his armies toward the West and North. Entering northern Syria, he burned and plundered, transplanting the defeated peoples to the

CARRIED INTO CAPTIVITY.

unoccupied portions of Assyria. Thus a great coalition of tribes or clans was defeated and the ravaged country made an appanage of his kingdom. Another season he made a second expedition into the West, meeting and conquering the Hittites or their successors, the Aramæans. The city of Carchemish fell, and great stores of booty were brought

to Nineveh. But his neighbours, most difficult to conquer, were the Naïri, who dwelt in the mountains around Lakes Van and Urumieh.

10. The Third Campaign of Tiglath-pileser I. was directed against the Naïri. These people dwelt in the mountains, where chariots might not be used. Anticipating an invasion, twenty-three districts formed a confederacy for defence. Sixty chieftains marshalled their forces in opposition to the invaders. The Assyrian soldiers left their chariots and clambered over the rocks and mountains, conquering wherever they went. It is thought by some that this expedition extended to the Black Sea.

“At one of the sources of the Tigris, somewhat to the west of Lake Van, there is a sculpture on a natural rock, smoothed for the purpose, representing the king in the attitude of pointing the way with the following inscription: ‘By the help of Assur, Shamash, Raman, the great gods—my lords, I, Tiglath-pileser, king of Assyria, . . . conqueror of the great Sea of the West to the sea of the land of Naïri, for the third time have invaded the land of the Naïri.’ This monument, the oldest memorial of Assyria’s conquests in the North, is also the earliest specimen of Assyrian bas-relief sculpture yet found.”¹

11. The West was not neglected. Early in his reign, we find Tiglath-pileser directing an expedition against the Aramæan land. There is evidence that he reached the coast of the Mediterranean and even the borders of Egypt. In recording his many conquests he closes with the following summary:

“Forty-two countries altogether and their princes, from beyond the lower Zab, the remote forest districts at the boundaries, to the land of Khatti beyond the Euphrates and unto the Upper Sea of the

¹ *Story of Assyria*, pp. 43, 44.

setting sun, my hand has conquered from the beginning of my reign until the fifth year of my rule. I made them speak one language, received their hostages and imposed tribute on them."¹

12. Assyria prospered in those times, for the great conqueror did not neglect the home land. The spoil and tribute gathered were spent on internal improvements. He built new temples and restored those which had fallen into decay. He erected palaces in different parts of Assyria. He repaired the broken ramparts of the cities. The system of drainage was improved; and the products of the soil, thus increased, were stored up against a time of need. Foreign plants and trees were transplanted, and the land was made as productive as possible. The glory of his subjects no less than that of himself became a matter of solicitude with this king.

13. The Last Days of Tiglath-pileser were dimmed by a reversion of fortune. He undertook the conquest of Babylonia. He may have been successful at first, but eventually he must have counted this undertaking as a failure. The statues of his gods, which he carried with him, were snatched away and held in a Babylonian temple as trophies until the destruction of that city by Sennacherib. Under him, however, Assyria proper was a country of no mean proportions. Rawlinson² thus describes its size:

"If Assyria be allowed the extent assigned to her, she will be a country not only very much larger than Chaldea or Babylonia, but

¹ Quoted by Ragozin, *Story of Assyria*, p. 57.

² *Seven Great Monarchies*.

positively of considerable dimensions. Reaching on the north to the thirty-eighth and on the south to the thirty-fourth parallel, she had a length diagonally from Diarbekr to the alluvium, of 350 miles, and a breadth between the Euphrates and Mount Zagros, varying from about 300 to 170 miles. Her area was not less than 75,000 square miles, which is more than double that of Portugal and not much below that of Great Britain. She would thus from her mere size be calculated to play an important part in history ; and more so as during the period of her greatness, scarcely any nation with which she came in contact possessed nearly so extensive a territory."

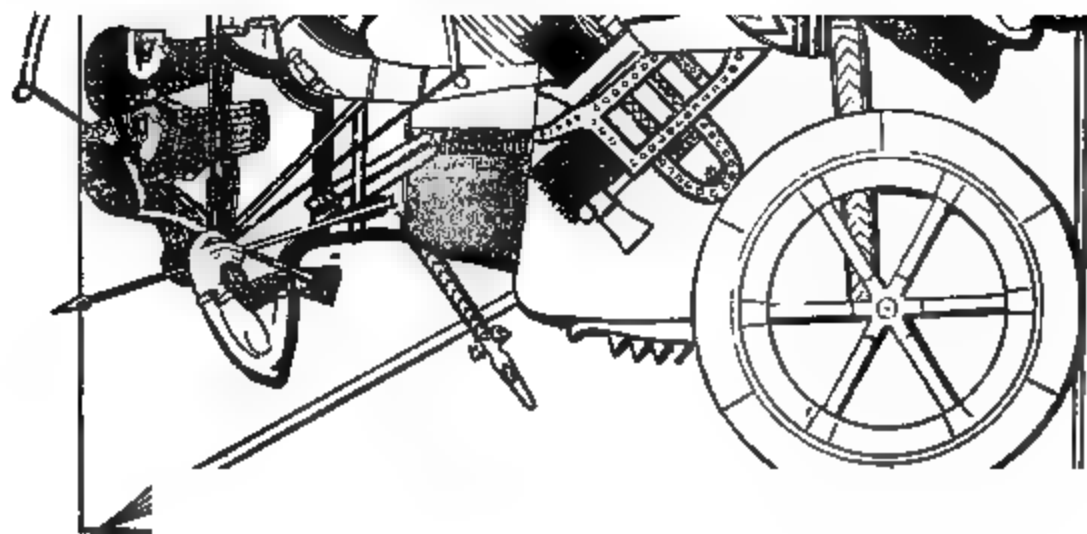
14. The Contemporaries of Assyria at this time were Egypt and Israel. The Hittites were rapidly vanishing, and the Syrian power, centering in Damascus, was rising in prominence. Egypt under the XXIst and XXIIId dynasties had lost her prestige as a conqueror ; her Asiatic possessions were gone. Israel under David and Solomon had become the most illustrious power of the world. Indeed, David's kingdom extended even to the Euphrates ; and when Israel's power was at its flood, that of Assyria was at its ebb. For the latter this was indeed a period of darkness. But when Israel became divided into two kingdoms which were largely occupied with their own petty quarrels, Assyria again rose into supremacy in Asiatic affairs.

15. Assur-natsir-pal is the next Assyrian king whose history has been preserved. More than two hundred years have been passed in almost
883-858 B.C.
Sayce. absolute silence. Assur-natsir-pal suddenly appears with a powerful army reconquering the tribes which once paid tribute to Assyria. Ten campaigns were made in six years. The Naïri were conquered and the king's statue was

carved beside that of Tiglath-pileser in the Lake Van region. Carchemish was taken. The West was brought under tribute. Assyria's influence was again as widely felt as at any previous time. In the records of his conquests Assur-natsir-pal seems to gloat over his deeds of extreme cruelty. Over and over again he tells of the numbers whom he impaled or flayed alive. Boys and girls were thrown into the fire. Eyes were put out and arms were cut off. Heaps of trunkless human heads were left as memorials of his victories. Still he may not have been any more cruel than the ordinary Semite of his age. In his campaigns he reached the Mediterranean, placing some of the Phœnician cities under tribute. The captives taken in these wars were employed in building grand palaces in Calah, and the wealth gathered was expended in beautifying them. The king's leisure was spent in the royal pleasure of hunting lions. His successor was his son, Shalmaneser II.

16. Shalmaneser II. reigned in Assyria when the Syrian power of Damascus was at its height. His rivals were Babylon, Damascus, Israel, Judah, and Egypt. The Armenians, usually mentioned in this connection, may have been the proto-Armenian inhabitants of the Lake Van region. Shalmaneser, like his ancestors, penetrated the North to the sources of the Tigris, there to place his statue. He likewise made his authority secure in Babylon. At this time two brothers were rivals for the southern throne. By espousing the cause of the one, the Assyrian king

About
858-825 B.C.



461

LION HUNT.

was able to place a willing vassal in the Babylonian seat of power. But the energy of Shalmaneser was directed toward the West, whence he led his army almost every spring during his long reign of thirty-six years.

17. Shalmaneser's Western Wars appear similar in detail. When he first turned his face toward the West, he found that the host of petty Syrian kingdoms had formed a league of defence with Israel and Phœnicia. The leaders of this league were Benhadad of Damascus, King Ahab of Israel, and the King of Hamath. Nine other peoples were allied with these, and Egypt sent a small body of troops. The confederates marched out to meet the vast army of Assyrians. "Not since the times of the great Hittite confederacy against Ramses II. and the battles of Megiddo and Kadesh had there been so strong an armament of Asiatic nations." It was a struggle for national life; or in case of defeat it was loathed vassalage to the eastern overlord. The confederates

853 B.C. offered battle at Karkar, where a famous battle was fought. Though Shalmaneser boasts of his victory and of the horses and chariots and prisoners captured, it is significant to note that he seemed satisfied to return to Nineveh without prosecuting the war further. Success in battle seems to have been so dearly bought that the boastful conquerors were not able to profit by that success. It was five years before he returned to the contest.

18. In the Second and Third Syrian campaigns the Assyrians were met by strong coalitions of western peoples. The brunt of the war, it seems, fell

A TRIBUTE BEARER BRINGING MONKEYS.

on Damascus and Hamath. Judah and Israel had warred against Damascus; the house of Omri had fallen; yet there seems to have been a league of twelve tribes. In these campaigns the Assyrians were not permitted to enter Damascus. Then there was a revolt in Syria. The aged Ben-hadad was supplanted by Hazael, who was less of a general. In

842 B.C. a fourth campaign, Shalmaneser was permitted to lead his army even to the walls of Damascus. There he received the self-imposed tribute of Jehu, king of Israel. Though the Syrian capital was not taken, Assyria's authority was recognised even on the shores of the Mediterranean, the chief Phœnician cities consenting to pay tribute.

19. Shalmaneser then had a few years of rest and peace, while tribute flowed in from all quarters. He spent these prosperous days in building palaces at Calah. But the last five or six years brought adversity. One of his sons rose in rebellion, inducing both Assur and Nineveh to join him. A younger son was loyal to the aged king, and two years after Shalmaneser's death, this son succeeded in quelling the rebellion and placing himself on the throne. This king accomplished little except a conquest of Babylonia. His son, Rimmon-nirari III., was greater in every respect.

20. Rimmon-nirari re-established Assyrian authority over much of the territory ruled by his greater grandfather. His wife is the only queen
 About 810-781 B.C. whose name found a place on the ancient Assyrian monuments. Noted for her beauty and for her wisdom, there gathered about this

woman such a fund of legend and myth, that the Greek writers transmitted it to posterity as history. Rimmon-nirari's wife, Shammuramat, was none other than the fabled Semiramis, whose story fifty years ago was on the pages of every ancient history. Another name of importance occurs on the monuments of this king. Among the hill tribes of the Northeast, conquered in one of his campaigns, the Medes are mentioned for the first time in history.

SEMIRAMIS CHANGED INTO A DOVE.

The Aryans, it seems, were just approaching from the east, the Semitic world. They had already crossed the Hellespont and the Mediterranean, and were slowly but surely hemming in the ancients. Henceforth the Aryan must increase, while the Semite must decrease.

21. A Period of Assyrian Inactivity then followed. The kings spent their days in the harem, and became accordingly weak and effeminate. The dynasty soon came to an end and a new one arose, whose founder was Tiglath-pileser III.

22. Tiglath-pileser III. seems to have been a usurper. The times demanded a strong, sturdy ruler, such as a new dynasty could furnish. The "new man" proved to be equal to the occasion. His first years must be spent in preparation. Mesopotamia must be taught loyalty. The tribes of the North and of the East must feel his power. Babylonia must know his strength. Campaigns were therefore made in all directions until his immediate neighbours no longer dared rise in rebellion. The West was next the scene of his exploits. Assyria's prowess had preceded her king. Already the people of Israel and of Judah had heard of the rising of the eastern nation. These two kingdoms, at war with each other, had in turn called in the King of Damascus to aid in settling Israelitish affairs. Isaiah had already warned his people of the danger from the East. When he was fully prepared, Tiglath-pileser marched into Northern Syria, conquering the entire valley of the Orontes. Then the petty kings of the West began to bring tribute. Among them was Menahem, King of Israel, who gave Pul, the King of Assyria, "a thousand talents of silver that his hand might be with him to confirm the kingdom in his hand";¹ Pul probably being the vulgar name of the King of Assyria, Tiglath-pileser III. Then as rapid changes occurred in Palestine, the eastern dictator took advantage of every revolution. Menahem was succeeded by Pekah, who joined Rezin, King of Syria, in a war against Judah. Then Ahaz

About
745-727 B.C.

737 B.C.

¹ 2 Kings xv., 19.

came to the throne of Judah. " So Ahaz sent messengers to Tiglath-pileser, King of Assyria, saying, I am thy servant and thy son: come up and save me out of the hand of the King of Syria, and out of the hand of the King of Israel, which rise up against me." This appeal being accompanied by a vast amount of tribute, the Assyrian espoused the cause of Ahaz, sent an army against Rezin, whom he slew, and carried the inhabitants of Damascus into captivity. Ahaz became a vassal of Assyria, in order to please Tiglath-pileser even introducing the idolatrous practices of the East. Another revolution, for which the Assyrian claims credit, placed Hoshea on the throne of Israel. 734 B.C.

23. At Home, Tiglath-pileser III. was recognised as the overlord of Babylonia. As such, he received the voluntary submission of Merodach-baladan, the Chaldean prince who was to cause Assyria so much trouble. The last three years of his reign seem to have been spent at his capital in peaceful rule. Twice he went to Babylon " to take the hands of Bel," thus gratifying the religious demands of his subjects. Finally proud of the achievements of his arms, he answered Isaiah's description of the Assyrian king:

" He saith, By the strength of my hand have I done it, and by my wisdom: for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man. And my hand hath found as a nest the riches of the people: and as some one gathereth eggs that are left, have I gathered all the earth: and there was none that moved the wing, or opened the mouth or peeped." ¹

¹ Isaiah x., 12-14.

24. Shalmaneser IV. succeeded Tiglath-pileser III. His relationship to his predecessor does not seem to have been definitely established.

727-722 B.C. Possibly he was elected to the position.

In his reign, Egypt again seeks a hand in Asiatic affairs. Tyre refuses tribute, and Israel is subjected to invasion. This was in the time of Shabak, pharaoh of Egypt. No sooner had news of Tiglath-pileser's death reached him, than Shabak encouraged the revolt of the West from Assyrian allegiance, promising substantial aid in case of a war. Shalmaneser was thus forced to re-conquer the people who regularly paid tribute to his predecessor. When the Assyrian army reached the West, Tyre was found to be in a state of rebellion. A siege was instituted. Though the sister Phœnician cities joined the cause of the Assyrian and furnished a strong fleet the city was able to withstand a siege of five years, and at last to make terms with the besieger. Then Shalmaneser

“ ‘ found conspiracy in Hoshea ; for he had sent messengers, to So, king of Egypt, and offered no present to the King of Assyria, as he had done year by year ; therefore the king of Assyria shut him up and bound him up in prison.’ This is the last we hear of the last independent king of Israel : whether he died in prison or was slain, or lived in bondage, we do not know. ‘ Then the king of Assyria came up throughout the land, and went up to Samaria, and besieged it three years.’ ”¹

The sieges of Tyre and Samaria were not closed until Sargon became king.

¹ Ragozin, *Story of Assyria*, pp. 245, 246.

PORTRAIT OF SARGON.

25. Sargon II., "the pride of Asshur," reigned for seventeen years; yet until a few years ago his name occurred only once in known historic records.¹ The history of this reign, one of the most illustrious in the annals of Assyria, has been wholly restored by the discoveries of the Assyriologist.

26. Sargon does not seem to have been related to Shalmaneser IV., whom he succeeded. He boasts of princely forefathers, that is all that is known of his ancestry. He was a usurper, but he pleased the Babylonians by assuming the name of their ancient king, the mystical Sargon of Accad. When Shalmaneser died, Sargon was Tartan, or commander-in-chief, in charge of the Western war. The fall of Samaria is the first event recorded in his reign. The inhabitants of the razed city were transplanted in distant regions while the Israelitish capital was filled with an incongruous mixture of human elements gathered from the ends of the Assyrian realm. The next year the West was in revolt again.

27. The Second year of Sargon's reign was a notable one. The siege of Tyre was still going on. Pharaoh, at the head of an Egyptian army, was entering Asia. At Shabak's instigation, the Syrians, Phœnicians, and all the petty principalities of the West, except Judah, had allied themselves in revolt against the overlordship of Nineveh. Sargon, however, was on hand with his army. He marched forward to the sea-coast to meet the Egyptian. The city of Gaza had rebelled, and had joined forces

¹ Isaiah xx., i.

SARGON'S STANDARD.

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with Pharaoh Shabak. At Raphia, in the vicinity of Gaza, a great battle was fought. Here for the first time an Assyrian and an Egyptian army came in contact; but Pharaoh was put to a disgraceful flight, reaching Egypt in company with a faithful shepherd attendant. It is likely that the result of this battle determined the fate of Tyre, the city making terms with the conqueror.

28. For Ten Years, Sargon was occupied with home affairs. The Naïri and other northern tributaries were in open revolt; the Medes to the north and east became unusually aggressive, and Mero-dach-baladan, the wily Chaldean prince, openly assumed the kingly office at Babylon. The details of the northern wars would be tedious. Peoples were conquered and removed from their homes to fill other depopulated districts. Chieftains were captured to be flayed alive or to be kept as hostages. Carchemish was plundered, and its population exchanged for Assyrians. "This was the final blow dealt to the Hittite nationality."¹ Assyrian governors were placed over all the conquered peoples. Once in this time Sargon was forced to send an army under a "Tartan" to re-settle the West, which was again in rebellion. The same old confederacy had been reorganised, this time Hezekiah of Judah being involved. By his encouragement, Yavan, a Greek, had driven the Assyrian governor from Ashdod, and had assumed the rein of power. The Assyrian army

¹ Ragozin, *Story of Assyria*, p. 261. Sayce, *Higher Criticism and the Monuments*, p. 428, note.

had again overrun the West, restoring Ashdod to Sargon, and possibly entering Jerusalem.¹ Then came the punishment of Merodach-baladan, who was not only driven from Babylon, but followed to his possessions by the sea. His capital, Dur-Yakin, was razed to the ground. Thus Babylon was restored to Assyrian rule, and Sargon was permitted to "take the hands of Bel."

29. Sargon finally rested from his wars. He ruled a vast territory, holding his realm together by sheer military force. Placing Assyrian governors in the conquered cities and over the adjoining lands, an army was always at hand to crush rebellion. Were we to undertake to bound his realm, we should be induced to mention the shores of the Black Sea as its northern limit, the foothills of the Hindu-Kush as its eastern border, the islands of the Persian Gulf as its southern limit, and the longitude of the island of Cyprus as its western boundary. In his later days, Sargon remained at home, sending out his armies under tartans. The tribute and wealth that came in were expended in repairing and beautifying the Assyrian capitals, Calah and Nineveh. Then, to crown it all, Sargon conceived the idea of building a new capital which was to be called "the City of Sargon." This plan he carried out on the grandest scale, placing in its midst a palace "of ivory and of the wood of the palm, the cedar, the cyprus." It was the discovery of the ruins of this city at Khorsabad that first led to a knowledge of the history of Sargon's time. The king lived scarcely a year to

¹ Sayce, *Higher Criticism and the Monuments*, pp. 244-247.

SENNACHERIB ON HIS THRONE.

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enjoy the magnificence of his city, falling by the hand of an assassin.

30. Sennacherib, the son and successor of Sargon, found at once a name on the enduring pages of history: in three books of the Hebrew Scripture his deeds are recorded. He came to the throne when Egypt, Judah, and Phœnicia were making their last struggles for independence. Assyria was the master nation of the world. But the Aryans were coming. They had already been in the Hindu-Kush region perhaps for eight centuries. The Trojan War had been fought for nearly five hundred years. Greek colonies were lining the coasts of Asia Minor. The hybrid Mede was already crossing weapons with the Mesopotamians. Sixteen decades hence, the Aryan was to rule in Nineveh and Babylon. Sennacherib's time, however, was occupied principally in asserting his authority over the great realm of his father.

31. Sennacherib first restored order in Lower Mesopotamia. Merodach-baladan had again entered Babylon as ruler. Upon the approach of the Assyrian army, however, the Chaldean prince fled to his marshes. A campaign into Chaldea followed; in this the invaders destroyed many towns and cities. Next Sennacherib subdued the North. So effectually did he do this that the distant Medes voluntarily sent him tribute. Thus we see these people approaching. Before the century is closed, these same Aryan Medes are found dividing the civilised world with Babylon, upon whose throne they place a king.

32. In the West, Sennacherib found the Egyptian

plotting revolt. Tirhakah, an Ethiopian Pharaoh, was preparing to aid the petty Asiatic kingdoms in a rebellion against Assyrian supremacy. Hurrying his army into the West, Sennacherib found Hezekiah of Judah the leading spirit of a great rebel confederacy. The King of Judah was trusting in the promised aid from Egypt. Sennacherib has left his own account of his expedition against the rebel.¹

33. "In my third campaign I marched against the land of the Hittites.² The fear of the glory of my sovereignty overwhelmed Elulæus, King of Sidon, and he fled from the city of Tyre to the land of the Ionians in the midst of the sea.³ I subdued his country; his fortified cities, the fortresses, the pasture and irrigated lands and his stronghold submitted to me. Ethbaal I set on the royal throne over them and I laid upon him annual tribute and gifts to my sovereignty, never to be discontinued. . . . The priests, the chief men and the common people of Ekron, who had thrown into chains of iron their King Padi, because he was faithful to his oath to Assyria, and had given him up to Hezekiah the Jew, who imprisoned him like an enemy, in a dark dungeon, feared in their hearts. The king of Egypt, the bowmen, the chariots, and the horses of the king of the Desert, had gathered together innumerable forces and gone to their assistance. In sight of the town of Eltekeh before me was their order of battle drawn up; demanded their weapons. In reliance upon Assur my lord I fought them and overthrew them. My hands took the captains of the chariots and the sons of the king of Egypt, as well as the captains of the chariots of the king of the Desert,⁴ alive in the midst of the battle. The towns of Eltekeh and Timnath I besieged and captured; I carried away their spoil. I marched

¹ According to Sayce, *Higher Criticism and the Monuments*, pp. 425-427, the Biblical record of Hezekiah's trouble with Assyria confuses one conquest by Sargon's tartan in 711 B.C. with another by Sennacherib in 701 B.C.

² The Semites of Syria.

³ Cyprus.

⁴ Melukhkha.

against the city of Ekron and put to death the priests and chief men who had committed the sin of rebellion, and I hung up their bodies on stakes all around the city. The citizens who had done no wrong and wickedness I counted as spoil; as for the rest of them who had committed no sin or crime, in whom no fault was found, I declared an amnesty for them. I caused Padî their king to be brought out from the midst of Jerusalem, and I seated him on the throne of sovereignty over them, and I laid upon him the tribute due to my lordship. But as for Hezekiah of Judah, who had not submitted to my yoke, forty-six of his strong cities together with innumerable small towns
701 B.C. and fortresses which depended on them, by overthrow-

ing the walls and open attack, by battle, engines and battering rams, I besieged and captured. I brought out of the midst of them and counted for a spoil 200,150 persons great and small, male and female, horses, mules, camels, asses, oxen and sheep without number. Hezekiah himself I shut up like a bird in a cage, in Jerusalem his royal city. I built a line of forts against him and kept back his heel from going forth out of the great gate of the city. I cut off his cities which I had despoiled from the midst of the land, and gave them to the kings of Ashdod, Ekron, and Gaza, and I made his country small. In addition to their former tribute and yearly gifts, I added the tribute due to my sovereignty, and I laid it upon them. The terror of the glory of my sovereignty overwhelmed him, even Hezekiah, and he sent after me, to Nineveh, the city of my sovereignty, the Arabs and his body guard whom he had brought for the defense of Jerusalem his royal city, and had furnished with pay, along with thirty talents of gold, eight hundred talents of silver, a treasure of carbuncles and other precious stones, a couch of ivory, a throne of ivory, a chain of ivory, an elephant's hide, an elephant's tusk, rare woods of every sort, a vast treasure, as well as his daughters, the eunuchs of his palace, the princes and the princesses, and he sent his ambassador to offer gifts and perform homage." ¹

34. The Biblical account of this campaign admits nearly all that Sennacherib claims. In reading the boasts of the Assyrian we are induced to wonder

¹ Quoted and adapted from Sayce, *The Higher Criticism and the Monuments*, pp. 430-432.

why he permitted Hezekiah to send his tribute to Nineveh ; why he did not complete the siege of Jerusalem, enter the city, and carry away the plunder. The Hebrew record gives the true reason. While his army lay before the city of Jerusalem, confident of final success, some sudden calamity happened. In a single night, it would seem, a scourge fell upon the Assyrians and ruined the army. The siege was raised, and the remnant of the vast army fled in disorder to Nineveh. The prophecy of Isaiah was fulfilled.¹

35. Sennacherib, though the Hebrew writer would have us infer that he died immediately after his return from the West, lived and reigned more than twenty years. Three years were spent in the conquest of Babylonia and in beautifying his capital city Nineveh. He never returned to the West.

36. The campaign against Babylonia occurred a year after the king's flight from before Jerusalem. A Chaldean prince, Suzub, had raised himself to the throne of Babylon. As the Elamites were usually the instigators of plots and rebellions in the South, Sennacherib invaded Chaldea and Elam. Upon this occasion he floated an armament down the Euphrates. Upon its approach, Suzub fled from Babylon to the Chaldean marshes. After plundering both Chaldea and Elam, capturing Suzub, he returned to Nineveh. Suzub, escaping, again entered Babylon, and in the course of seven or eight years, dared proclaim himself King of Sumer and Accad. Then the Assyrian spirit of cruel vengeance was aroused in

¹ 2 Kings xix. ; 2 Chronicles xxxii. ; Isaiah xxxvii.

Sennacherib; he determined upon the destruction of the southern city.

37. Babylonia had always caused Assyria much annoyance. Campaigns against other countries had been alternated by expeditions to restore authority over the South. Sennacherib now conceived the idea of razing the offending city to the ground, that "in the course of time, no one may find the place of this city and of its temples." First the Assyrian army was set in motion toward Elam. The Elamites and the Chaldeans joined their forces and prepared to offer the strongest resistance. The great

691 or 692 B.C. battle of Khaluli decided the fate of Babylon. The allied army was completely overthrown. Then Sennacherib turned toward the fated city. Her walls were razed; her dwellings were torn down and buried; her temples were overthrown; and finally the site of the city was flooded with water.

38. Sennacherib returned to Nineveh. There he built a great palace. The city was repaired. Great canals were made for purposes of irrigation. The land was prosperous and flourishing amidst peace. But in the height of all this splendour, the king was assassinated by two of his sons. Then came wars and revolutions.

39. Esar-haddon reigned thirteen years; still his records have been subjected by the elements to such unusually rough usage that we have not a 681-668 B.C. complete history of his time. One remaining palace, which lies buried under the Mound of Jonah, when the Mohammedans per-

mit the sacred place to be opened, may yield some rich historic documents. It is known, however, that Esar-haddon made several campaigns, four of which only need be mentioned: one into Syria and Phœnicia, one into Chaldea, a third into Egypt, and a fourth into Medea and the North.¹

40. The Western War was caused by the revolt of Sidon. The chieftains of Lebanon, of the isles of the sea, and of some Syrian tribes may have been in sympathy with this revolt. The Assyrian army was moved rapidly. Before the rebels were really prepared, it seems that Esar-haddon's forces were before Sidon. The struggle was brief, and very soon we hear of twenty-two western kings in a body going to Nineveh to pay homage to the Assyrian overlord. Among these was Menahem, King of Judah.

41. The South Lands were not regarded with such bitterness by this king as they were in the former reign. Indeed Esar-haddon rebuilt Babylon and took up his residence in that sacred city. But the troublous period of his accession was fitted for revolt;² and the Chaldeans, led by a son of Merodach-baladan, soon raised in rebellion. The Assyrian army no sooner appeared, however, than this rebel leader fled to Elam, where he seems to have been put to death. Then Esar-haddon adopted a conciliatory policy; and in his reign we do not find Lower Mesopotamia again in revolt.

¹ These may not be named in their chronologic order.

² He was the third son, and upon him fell the duty of punishing the two older sons who, conspiring against the father Sennacherib, slew him.

42. The Egyptian campaign is called Esar-haddon's tenth. The cause of this expedition is not known. It is probable that Pharaoh Tirhakah was again meddling with Asiatic affairs. The Assyrian army was started upon an expedition never before planned. Syria and Palestine were crossed. Then the tedious journey across the desert into the Delta was made. Tirhakah was no match for the Assyrian. Retreating up the Nile, he deserted the rich valley lands to the army of the invader. Memphis was taken, and Assyrian jurisdiction established over Egypt. Before returning to Nineveh, Esar-haddon organised the Nile valley into twenty districts, over which he placed Assyrian governors. Among these was one Neco, whose son was destined to cause his overlord more trouble. Returning to Nineveh, the emperor of the world caused his image to be chiselled on the face of a rock on the Phœnician coast; and there in enduring stone he caused it also to be written that he was king of Egypt.

43. The Northern War has been reserved until the last for a purpose; in the expeditions in northerly directions were met those racial elements that were soon to wrest one half of Asia from the Semites. The Aryans were increasing while the Semites were decreasing. The Phrygians, not content with the region of the Hellespont and Mount Ida, were spreading toward the east. The Medes were growing stronger and stronger in the Northeast, their advance guard had already crossed the head-waters of the Mesopotamian Rivers. Then from the borders of Europe great hordes of Cimmerians and

Scythians were pouring into Asia, plundering and weakening the provinces over which Assyria claimed rule. The Empire of the Mesopotamians was thus endangered, though Esar-haddon did not seem to realise it. His armies were always victorious in all quarters, even penetrating the settled portions of Media and seizing towns, returning with booty, tribute, and hostages.

ROCK-STELE OF ESAR-HADDON.

44. When Esar-haddon had, seemingly, established his authority over the regions ruled by his father, and had added Egypt to that great empire, he resigned his power to his son Assurbanipal, retir-

ing to Babylon, where he lived a quiet, religious life. Though he was recognised as King of Babylon and of Sumer and Accad, he gave even this portion of his former authority to a younger son. Assurbanipal became king, unconscious of the approaching end of the Assyrian nation.

45. Assurbanipal was the Sardanapalus of the Greeks. The legends, however, that surrounded his name have been gradually dissolved by authentic historic records discovered in his library. It is now known that he was far from inactive and effeminate. His first years were spent in the most wearisome wars; and his last, though records are wanting, must have witnessed the beginning of the death struggle for Assyria herself.

46. The Early Years of Assurbanipal were spent in the West. Egypt had rebelled, and Tirhakah had again placed himself on the throne. The Egyptian nomarchs gave their pharaoh every promise of support. But when the Assyrian army reached the Delta, he began his retreat. The Assyrian governors, whom Esar-haddon had appointed, and who had joined in this revolt, were sent as captives to Nineveh. There Assurbanipal pardoned them and restored them to power, Neco, the most favoured, among the rest. When Tirhakah died, his successor again raised the standard of independence. As soon as this news reached Nineveh, another Assyrian army was sent into the West. Again Egypt surrendered and became tributary to the Assyrian. The city of Thebes was plundered and shorn of its art and architecture.

Then the attention of Assurbanipal was occupied at home.

47. Babylon, it will be remembered, had been rebuilt by Esar-haddon, who had spent his last years in that city. While the ex-king was nominal ruler there, he had really relegated his regal power to a younger brother of Assurbanipal. The latter, upon the death of his father, had confirmed the younger brother as king of Babylon. In all seeming security, he heaped riches and favours upon him, allowing him every privilege of royalty. In a carefully treacherous manner, this brother began to plot against the Assyrian king. He gained the support of the Babylonians; he caused the princes of Chaldea—one a grandson of Merodach-baladan—to join him; he enlisted the King of Elam. The strongest coalition that Assyria had ever met at the South was formed, and so secretly that Assurbanipal had no suspicions of it until Lower Mesopotamia was in open rebellion. There had already been one war with Elam, but now there was a fiercer struggle. The Assyrian army was successful in besieging Babylon, taking the city, and killing the rebel brother; but the war with Chaldea and Elam dragged along several years. Finally, the Elamite capital, Shushan, was taken for the first time. Given over to the soldiers to plunder, the statue of Nana, carried hence from Erech some sixteen centuries earlier, was found and restored to its original abode. Elam was so overrun that there were left scarcely the necessities to support life. In fact, the Elamites do not again figure in the history of the world. Upon his return to Nineveh, Assur-

banipal appointed a day of rejoicing; and on that day he caused himself to be drawn in a procession by four captive kings yoked to his war chariot.

48. The Assyrian Empire, in the meantime, had been greatly curtailed. Assurbanipal had been kept at home. The kingdom of Lydia, rising into power under Gyges, had ever been the centre of Western revolt. The Cimmerians had not ceased to ravage Western Asia, capturing cities and plundering provinces, the Assyrian being unable to render help to his wretched tributaries. Egypt, at last, under Psammetik, the son of Neco, declared and maintained her independence. In the last years of Assurbanipal's reign, we hear of no great expeditions or campaigns. It seems that he was content to reign over Mesopotamia alone, not raising his hand to hold together the great empire of his earlier years. All this time, the Medes upon the northwest were encroaching upon Assyria, and were harbouring their strength for a plunge into that territory.

49. The Fall of Assur seems, at first, to have been almost instantaneous; but such was not the case. The Hebrew prophets¹ foresaw the fate of the great oppressor; and as we have seen, the last twenty years of Assurbanipal's reign were spent in the defensive. His successors may have numbered one or two; for the fall of Nineveh did not occur until twenty years after his death. The Aryan Medes were the real destroyers of Assyria.

50. The Last Struggle of Assyria was a war between Semite and Aryan. The way for the Mede

¹ Zephaniah, Nahum, and Ezekiel.

had been paved by the Scythians, who may have overrun the entire Mesopotamian region. Indeed it was not until the Median chieftain, Kyaxares, had driven these barbarians from the mountains of Naïri, that he could turn his attention to the Assyrian conquest. When the time came, one Saracos was king of the Semites. This ruler had unwisely appointed a Chaldean prince, Nebopolassar, viceroy of Babylon. The Chaldean saw his opportunity. Recognising the power of the Medes, he entered into an alliance with King Kyaxares for the destruction of his overlord. To seal this alliance, a daughter of the Median king was given in marriage to Nebuchadrezzar, the son and successor of the Babylonian viceroy. The allied armies rapidly approached Nineveh. The city held out for two years.

606 B.C.

Then it fell. All we know is that it became a heap of ruins. For centuries its site was lost, and only within the past six decades has the exact position of the once great capital been known. A period of forty years saw the empress of the eastern world humbled into the dust whence she never afterward raised her head. Assyria thus suddenly passed entirely out of existence as a nation.

V. NEW BABYLON.

I. Babylon again was made the capital of the Semitic world. After the utter destruction of Nineveh, the Medes divided Western Asia with Babylon. It will be remembered that the Greeks had, by that time, colonised Asia Minor; the Phrygians had Aryanised the Euxine

606 B.C.

and Hellespont regions; and the Cimmerians and Scythians had so sprinkled the Aryan element through the Black Sea and Naïrian regions as to produce the Armenian peoples. The Medes, themselves largely derived from Aryan stock, were given empire over their old habitations in the Zagros mountains not only, but also over all these hybrid or Aryanised peoples even to the Mediterranean. Babylon was given Mesopotamia, Syria, Palestine, and Phœnicia—the Semitic world. Thus it came about that suddenly the civilised portions of Asia were about evenly divided between the two great races—the rising Aryan and the declining Semite. Egypt fell to the inheritance of the latter.

2. The First King of New Babylon was Nabopolassar. Thus the Chaldean who had fought for a century or more for rule in Lower Mesopotamia, became lord of the Semites. In the meantime changes had been taking place in Palestine. Egypt had come up and defeated Josiah in battle on the plains of Megiddo. Then Pharaoh Neco had placed his candidate Jehoiakim on the throne of Judah. One year after the fall of Nineveh, Neco was foolhardy enough to press forward to the banks of the Euphrates and challenge Babylon to battle. The challenge was accepted, the Babylonian forces being led by the king's son Nebuchadrezzar. The Egyptians were completely overthrown, and sent in flight to their own country. Immediately, however, the sickness and death of his father called Nebuchadrezzar back to Babylon.

3. Nebuchadrezzar, succeeding his father, busied himself with home affairs. Seemingly he realised that his Aryan neighbour was likely to prove aggressive, so he prepared his capital for the strongest kind of defence. 604-561 B.C.

Babylon was surrounded by a double wall, so high and so thick that the Greeks classed it among "the seven wonders of the world." It was fifty miles long, inclosing enough tillable land to provision its population in time of siege, and legend has placed its height at three hundred and fifty feet. Astonishing are the descriptions, furnished by ancient writers, of the preparations to withstand a siege; the city could be watered and fed; the large territory surrounding it could be flooded with water; its walls were literally impenetrable with the weapons of those days. Thus Babylon prepared for the inevitable struggle with the Aryan.

4. The West, during the five years spent in preparing this capital, was permitted to shift for itself. Then there was a campaign. Upon the approach of the Babylonian army, Jehoia- 600 B.C.
kim, the young vassal of Egypt who sat on the throne of Judah, came out to meet Nebuchadrezzar offering submission and tribute. The Babylonian seems to have confirmed him on the throne. This was in the time of Jeremiah the prophet, who long and strenuously counselled abject submission to the eastern king. Nevertheless, within three years, Jehoiakim refused the usual tribute. 597 B.C.
Nebuchadrezzar, in turn, sent against him various bands of Chaldeans and Syrians, who suc-

ceeded in reducing all the land from Palestine to the Nile. Finally Jerusalem was taken. In the meantime Jehoiakim had been succeeded by his son Jehoiachin. This king was deposed, and Zedekiah, his uncle, was placed on the throne. Ten thousand of the ablest men of Judah were carried away to Babylon—the first instalment of captives. Four years only passed in peace; then Zedekiah, breaking all his vows of allegiance to Babylon, trusting in the promises of Egypt, rose in open rebellion. Nebuchadrezzar thereupon hastened into the West. Jerusalem was besieged and taken. This time the king was led away a prisoner, the able-bodied inhabitants were driven into captivity, and the walls and greater buildings of the Jewish capital were torn down. The doom pronounced upon the city by its prophets was fulfilled.

587 B.C. 5. The siege of Tyre was another great event in Nebuchadrezzar's reign. Thirteen years were spent in a fruitless effort to reduce this city; then the besieging army was withdrawn. 585-573 B.C. The king seems to have been bent on placing Mesopotamia in a state of defence.

6. The successors of Nebuchadrezzar did not have long or very prosperous reigns until the accession of Nabonidas. This last king of Babylon was the son of a priest and the celebrated queen Nitokris, who may have been a daughter of Nebuchadrezzar. While he was deeply religious, he does not seem to have been very wise. He had his gods and his worship. These were honoured with presents and with sacri-

561-538 B.C.

555 to 538 B.C.

fice; but other gods as dear to the Babylonians were neglected. Thus there arose in his capital religious factions which violently opposed the king. In his later days Nabonidas associated his son Belshazzar with himself on the throne.

7. Other Revolutionary Signs may, at this distance, be observed in the Mesopotamian heavens. The Hebrew captives were beginning to attain some degree of power and of wealth. The great commercial house of Jacob¹ and Sons had already existed for nearly four centuries. Its power and wealth can be compared only with those of the modern Rothschilds. Under the urgent appeals and promises of their prophets, these Babylonian Hebrews stood ready to aid any power that promised deliverance from bondage. Their deliverer arose in Cyrus the Persian.

8. Cyrus was an Aryan of the Persian type. The Persians had closely followed the Medes from the Caspian Sea centre of Aryan dispersion. The general trend of their migratory routes was toward the southwest. They may have appeared in Elam about the time of the last Assyrian conquest. Susa was eventually made one of their capitals. The Medes were the first to meet the Persians in contest for Central Asiatic possessions. The struggle was short and decisive. Invading the Median territory, Cyrus overthrew the capital city Ecbatana, and took King Astyages prisoner. Thereupon Media became a part of the Persian empire. Then Cyrus was ready for Babylon.

549 B.C.

¹ *Story of Media*, pp. 244-246.

9. The Fall of Babylon was not sudden. Cyrus entered Mesopotamia upon the death of the mother-queen, Nitokris. This expedition was
546 B.C. ill-timed, for it was a failure. Then for eight years the Persians planned and plotted for the capture of the Babylonian capital. The territory surrounding was overrun and added to the Persian empire. The disaffected priesthood of the city were instigated to rebellion, and finally the Hebrew captives were enlisted on the side of the invaders. The betrayal of Babylon may have been the price of Jewish freedom and restoration to Jerusalem. Defended as she was, Babylon might have remained impregnable, had not, as it is now supposed, some of the traitor elements in the city herself opened her gates to the army of Cyrus. Then the work of
538 B.C. destruction was rapid. The king and his son both perished, and Babylon and all Mesopotamia were added to Persia.

10. Semitic Power fell with Babylon. For twelve centuries a large portion of Western Asia, stretching in a broad strip from the Zagros mountains to the borders of Egypt, had been the home of the Semite. Here he had ruled supreme; here in succession had flourished the Empires of the Chaldeans, the Israelites, the Assyrians, and the Babylonians. So long as the foes of the Semite were the Yellow Hittite or the Hamitic Egyptian, he was able to hold his sway, to dictate terms of peace, and to demand stores of tribute money. But finally the Aryan arrived. A hardier race, a newer people, its destiny was to conquer and to rule. In seven short decades of strife,

the Semite is thrown from the pinnacle of earthly power, and the Aryan is mounted thereon. Though for one brief period, the Semitic Arabs, under the enthusiasm of a religious spell, snatch away a portion of his realm, his empire, extended to the ends of the world, has endured until the present time.

VI. MESOPOTAMIAN INSTITUTIONS AND PROGRESS.

1. Society in Ancient Mesopotamia was tribal, presenting at least two striking phases. These have been erroneously called "Kingdoms" and "Empires."

2. The Kingdom was little more than a conquered city. The Semites entered Lower Mesopotamia as rude nomads. Every group of immigrants may have been of a rank similar to that which Terah led into Syria. This, as has been stated, was a gens or a phratry under an appropriate chieftain called a patriarch. These groups of Semites, upon crossing the Euphrates, found luxuriant pasture lands dotted with villages and cities, occupied by Turanians. Conquest followed. Then the patriarch became the "priest-king," and the city a colony of his tribe. As the power of this priest-king grew, his own tribal allegiance was severed and the colony became the germ of a new tribe, or a "kingdom." Gentes and phratries multiplied; suburban cities were platted and colonies were organised. In addition to such natural growth, it was not uncommon for one city to conquer its neighbour. Then a priest-king often became the ruler of a group of cities, forming a mili-

tary confederacy. Thus his attention would be largely occupied with political affairs, the religious function of his office being relegated to a specially appointed priest. The patriarch then would be "king" over a small territory.

3. Ancient Mesopotamia contained a dozen or more of these petty "kingdoms" with capitals at Erech, Calneh, Accad, Babylon, and other cities. Always at war, the "kings" were ready to form coalitions or confederacies; for a group was better able to maintain itself against invaders than was a single city. In very ancient times, the citizens in Lower Mesopotamia became arranged in two confederacies of about equal strength; these were

3800 B.C. Sumer and Accad. When Sargon first ruled in Accad, he succeeded in uniting even these two confederacies under his sway; and further he is credited with having organised the first Semitic "empire."

4. The loosely organised "Empires" of Mesopotamia were doubtless based on tribal life. Sargon of Accad, by mere force of conquest, ruled from his capital city to the Persian Gulf. Then it is believed that he sent his armies across the Syrian desert to Cyprus and to the Sinaitic peninsula.¹ All the territory encompassed by his forces has been called Sargon's "Empire." So with succeeding conquerors. Naram-Sin, Sargon's son, ruled with his army a similar territory. The Kashites made Babylon a great "Empire" extending far to the west. From Erech, the Elamite conqueror of Southern

¹ Sayce, *The Hibbert Lectures*, 1887, pp. 31 *et seq.*

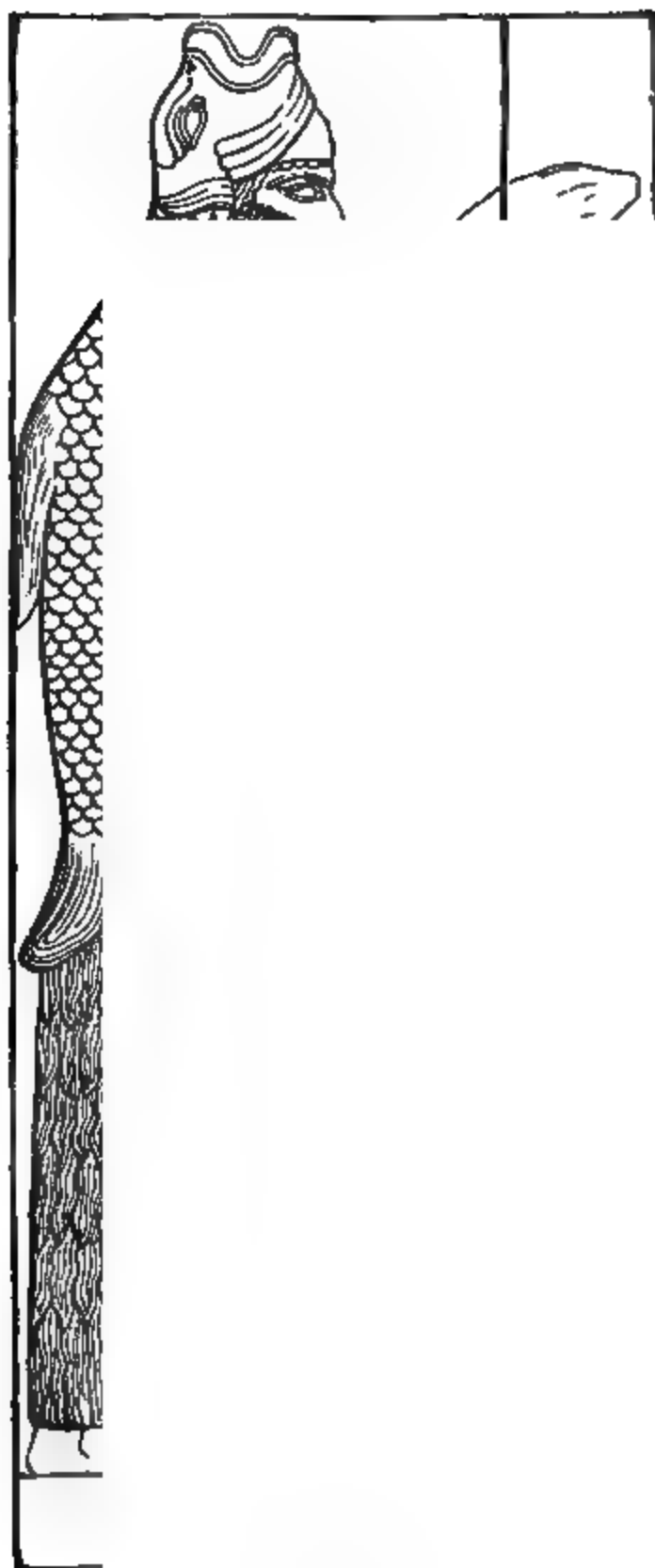
Chaldea extended his sway over a great western "empire." From Babylon as his capital, Chedorlaomer¹ claimed empire over Palestine and Syria. The turn of Hammurabi came and passed. Then the capital was changed to Nineveh, and the successive rulers of Assyria builded "empires" comprising the civilised portions of Asia and Africa. In all this array of "empires" there seems to have been no system of organisation. The chieftain of some gens, of some phratry, of some tribe, raised to power probably by the process of election, summoned a great army, and with this force held many peoples under tribute. These peoples paid the tribute when the army was present, and refused it when the army was absent. These so-called "empires," in the fall, after a long summer campaign, were enormous in their extent; but in the spring, after the chieftain's winter at home, they had often dwindled down to a single city and its environs. In two decades the Assyrian empire fell from its greatest territorial extent never to rise again. The single disaster of Sennacherib for five years dissolved the western part of the Assyrian empire. The later Assyrians and Babylonians had the semblance of an organisation in the governors who were stationed over conquered cities and provinces. There were always lacking, however, the highways connecting one city with another, the armed patrol visiting the distant tributaries,—in fact, every means of union was lacking. The Semitic "empire" was a territory over which some tribe roamed annually to collect tribute.

¹ Kudur-Lagamar.

5. The Tribal Organisation was indicated by the existence of the usual council and by frequent changes of dynasty. The rise of such "usurpers" as Tiglath-pileser, Shalmaneser IV., and Sargon to the throne of power indicates that the tribal council had exercised its ancient rite of election. Ordinarily the most fitting successor of a dead chieftain would be the son who had received the training of the father "king"; but there were times when such distinguished generals as Sargon II. were called from the field to assume the kingship. The historian has seen an instance of heredity in the former result and an instance of usurpation in the latter. It was, however, simply the usual tribal process. The council could interfere with the choice of an unsatisfactory chieftain, as well as select the successor of the successful one.

6. Mesopotamia, under Semitic rule, was one, even from the time of Sargon of Accad until the final fall of Babylon. The division into "empires" is simply epochal. There were in succession the Chaldean epoch, the Babylonian epoch, the Assyrian epoch, and the New Babylonian epoch. One kindred people existed through all these epochs. The tribe that could lead the largest body of warriors was the ruling tribe, and its capital city was the capital of Mesopotamia. Religion was the centre of tribal life, every tribe having its god; therefore the religion of this region also points to a tribal organisation.

7. The Religion of the Mesopotamians was Baal worship. It was based, no doubt, on the Turanian



OANNES.
(Smith's *Chaldean Genesis*.)

religions found by the Semites in the conquered cities of Sumer and Accad. It is this religion Semitised with which we are to deal.

8. The Semites found a deity in every city occupied by them in Mesopotamia. The immigrants engrafted their own beliefs upon those of the conquered peoples, and finally the two religions came to be so firmly knit together that it is not possible to separate them. The god of ancient Chaldean mythology was the fish-god Oannes. Ana was the deity worshipped at Erech; Ea at Eridu; Bel at Babylon. It is enough to state that most of these city gods seem to have been only a form of Baal. The land was full of Baalim.

“ The Babylonian Bel, accordingly was Merodach, who watched over the fortunes of Babylon and the great temple there which had been erected in his honour. He was not the national god of Babylonia, except in so far as the city of Babylon claimed to represent the whole of Babylonia ; he was simply the god of the single city of Babylon and its inhabitants. He was but one Baal out of many Baalim, supreme only when his worshippers were themselves supreme. It was only when a Nebuchadrezzar or a Hammurabi was undisputed master of Babylonia that the god they adored became ‘ the prince of the gods.’ But the other gods maintained their separate positions by his side, and in their own cities would have jealously resented any interference with their ancient supremacy.” ¹

9. The Gods of Mesopotamia thus came to assume rank and gender. When Babylon ruled the land Bel or Merodach was god supreme. The deities of other cities held subordinate positions to Bel. Recent writers have seen in this grouping of gods two or three triads: Anu, Bel, and Ea representing

¹ Sayce, *Hibbert Lectures*, 1887, pp. 96, 7.

respectively the heaven, the lower world, and the watery world; Samas, Sin, and Istar personified the sun, the moon, and the evening star. However, "the only genuine trinity that can be discovered in the religious faith of early Chaldea was that old Accadian system which conceived of a divine father and mother, by the side of their son the sun-god."¹

10. Merodach was the son of Bel of Babylon. When Babylonia became the ruling city of Mesopotamia, the worship of Merodach became almost national. It was supposed that Babylon was raised to power by her god, so the peoples of subject cities paid him reverence. When Upper Mesopotamia succeeded Babylon in power Assur was the god of Assyria. Dating from the supremacy of the northern cities, Assur became a sort of national god, held to be supreme over all other deities—just the position of Jehovah among Israelites. Still the emperors of Assyria paid occasional visits to Babylon "to take the hand of Bel."

11. The Mesopotamian Religion, like that of Egypt, came to be under the charge of a priest-class. The whole civil organisation seems to have rested on this class, the earliest rulers being priest-kings. Subsequently their political relations changed somewhat, but their power was not diminished. Because of the innate religiousness of the people, the priest-caste retained their influence to the last. The worship of gods consisted chiefly in offerings. These offerings were made ordinarily to the priests, but they received them as the representatives of the

¹ Sayce, *Hibbert Lectures*, 1887, p. 193.

gods they served; and what was agreeable to them was acceptable to the gods whose servants they were. These priests were the interpreters of the will of the gods. They appointed greater and lesser festivals, designated certain days as lucky and others as unlucky. It was at their instance that temples were erected, and profusely, even lavishly, ornamented with gold, silver, and precious stones. Magic entered into the Mesopotamian religion; the priests were the interpreters of dreams. As soothsayers, exorcists, and magicians, they taught the people how to ward off the powers of evil and darkness. These may have been relics of earlier forms of worship in this region.

12. In conclusion, Mesopotamian Religion may be designated as a species of Polytheism in which most of the deities were phases of Baal. As the culture of the region spread westward in the wake of colonisation and conquest, the religious ideas penetrated all the lands occupied by Semitic peoples. The Baal-worship of Palestine, Phœnicia, and Syria probably originated upon the banks of the Euphrates.

13. The Status of Civilisation was reached in Mesopotamia by the prehistoric Turanians. This was marked by the possession of a phonetic alphabet. The Semites accepted Turanian culture at its height and builded upon it. Still their progress was almost phenomenal.

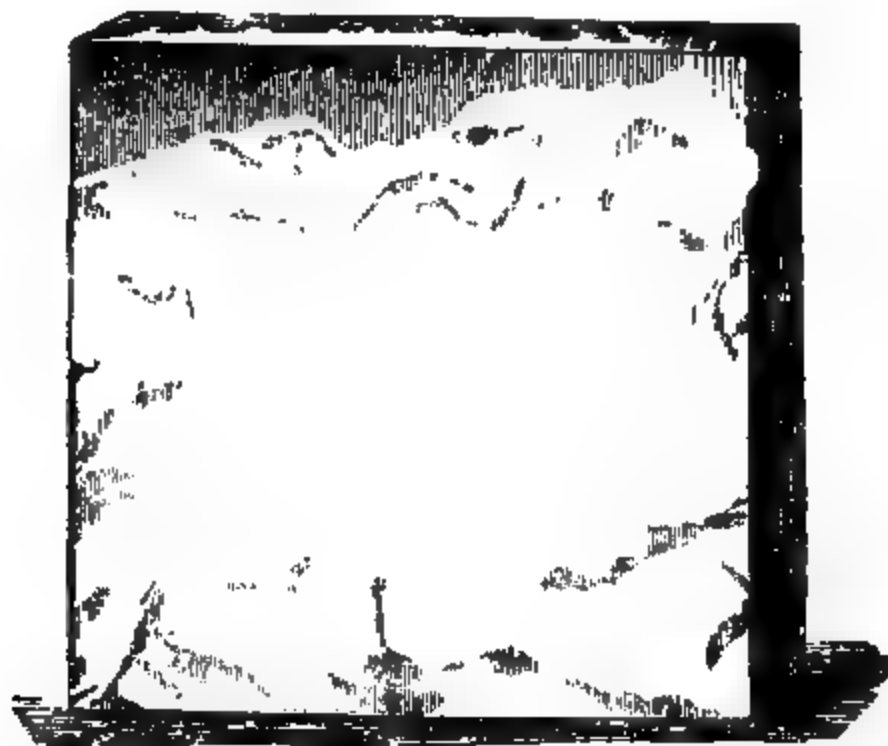
14. Progress in Mesopotamia is marked by the architecture, the manufactures, the knowledge, and the literature.

15. The Architecture is remarkable for the durable

nature of the material used. The land did not furnish the granite rock that lay so near at hand to Egyptian cities, so the Mesopotamians were forced to make their own material. This they did by manufacturing bricks out of the clay of their soil. These bricks were about a foot square and four inches in thickness. Many of them were sun-dried; but for the outer parts of the walls fire-baked bricks were used. In building these were bound together by means of mortar or melted bitumen poured over them. With this material they built bridges, and erected temples and palaces. Of course the style, character of adornment, and endurance of these structures improved with the ages.

16. Many of the temples were carried up to a great height. The type possibly remained substantially the same from remote ages, and we may accept the account of Herodotus as substantially correct. He tells us that the temple of Bel in Babylon stood in a square inclosure two furlongs each way. The gates were of solid brass. In the middle of the precinct stood a tower of solid masonry on which was raised a second tower, on that a third; and so on up to the eighth. The ascent to the top was by a winding path around the outside of all the towers. On the topmost tower was a spacious temple for the god, although there was no image on it. The outer parts of the temple towers were covered with enamelled bricks, every story having its own cover. Projecting high above the surrounding buildings in the Babylonian plain, the effect must have been beautiful and imposing.

17. The Great Bridge, the Wall, and many of the most elaborate structures of Babylon belong to the reign of Nebuchadrezzar. Realising that his land was always in danger of invasion from the north, he entered upon the erection of fortifications on a gigantic scale.



BRICK OF NEBUCHADREZZAR.

“ He first undertook to fortify Sippar, the most northern of Babylonian cities, exposed to become a dangerous centre of operation in an invader’s hand ; and did so in a way which at the same time furthered commerce and agriculture. With this view he not only had the half-choked canals of ancient kings cleared out, and their sluices and dams repaired and put into working order, but created a new system of canals ; four he cut across land, to unite the Tigris and Euphrates, each wide and deep enough to carry merchant ships, and branching into a network of smaller canals and ditches for irrigating the fields. In order fully to control the increased mass of waters which he thus obtained, he had a huge basin or reservoir dug out near Sippar, on

the left bank of the Euphrates, some thrity-five miles in circumference and as many feet deep, provided, of course with an elaborate and complete set of hydraulic works, to fill or empty it as needed. To complete the subjection of the mighty river, the course of its bed was slightly altered, being made to wind in a sinuous line by means of excavations made at some short distance from one another. This broke the force of the current, which is very great in high water season, and not only made navigation up the stream easier, but gave fuller control of the river, when a great part of its waters had to be diverted into the basin of the Sippar in times of inundation. Thus by the same act which remedied the evils of spring floods, a provision of water was laid up for distribution in times of drought. So admirably were these various forces calculated and balanced, and so perfectly did they work together, that when Nebuchadrezzar built his celebrated bridge across the Euphrates in Babylon, he could empty the bed of the river, so as to allow his workmen to construct the mighty buttresses and piers of quarry stones clamped with iron and soldered with molten lead, and to line the banks with masonry of the best kiln-burnt brick. The whole city and suburbs were surrounded by a double wall so large and so thick that the Greeks named it among the 'Seven Wonders of the World.'"¹

18. Sargon's Palace stands superb among the dwellings of Mesopotamia. It was in the midst of the "City of Sargon" which itself was platted and built in five years. Not a detail of this palace

"but was of rare workmanship and exquisite finish . . . Then the sculptures! the quantity of them, the richness, the variety! Not a phase of the royal builder's life but is amply illustrated in them; not a peculiarity in the countries he warred against but is faithfully noted and portrayed. And lastly—the mass of them! That alone would be imposing, even without their artistic worth. Twenty-four pairs of colossal bulls in high relief on the outside walls, and at least two miles of sculptured slabs along the inner walls of the halls."

This was the work of only five years and it indicates that Sargon must have had a large number of artists

¹ *Story of Media*, pp. 225-231.

upon whom he might call for the execution of these designs.¹

19. In Manufacturing, the Mesopotamians attained some degree of excellence. They could extract metals from the rocks, and work them into ornaments of gold, tin, iron, and similar metals. Joshua² mentions a "goodly Babylonish garment."

20. Intellectually the Mesopotamians led the ancients. They had in very early times adopted the decimal system. They had also the present system of measuring time. Their knowledge of astronomy did not lead them to a knowledge of the heavenly bodies. It was merely astrology; though they had divided the circle into three hundred and sixty degrees, and had adapted the subdivisions used at present. Assuming that the heavenly bodies belonged to the earth, they believed that they influenced the destinies of men and nations. The prophet Isaiah³ ridicules the pretensions of Babylonian astrologers in these words:

"Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou has labored from thy youth. Thou art wearied in the multitude of the counsels; let now the astrologers, the star-gazers, the prognosticators, stand up, and save thee from these things that shall come upon thee."

Abundance of evidence has come to us to prove that they had a well-developed legal system. Even at an early period the Babylonians had passed through the struggle for written laws and a uniform system of jurisprudence, according to which all classes should

¹ *Story of Assyria*, pp. 283, 287.

² vii., 21.

³ Chap. xlvi.

be judged. Tablets have been discovered which prove that clearly defined statutes were in force concerning property both real and personal, concerning purchase and sale, marriage and divorce, inheritance—in short, concerning almost every matter that comes under the cognisance of our modern tribunals. Owing to the antiquity of these legal regulations, they had assumed a sacred character, so that even the kings were compelled to obey them.

21. The Literature of the Mesopotamians has proved to be the astonishment of recent historical

CLAY TABLET IN ITS CASE.
(Hommel.)

research. The cuneiform system of writing was borrowed from the Turanian predecessor of the Semitic inhabitants of Chaldea. The inscriptions on temple walls were usually accompanied by illustrations in relief. But the ordinary manuscript was a clay tablet, whose surfaces when soft were covered

with writing, a stylus being used. Usually then the tablet was baked. A Mesopotamian book was such a tablet six and a half by nine inches in size covered on both sides with cuneiform writing. This in turn was placed in a clay case, labelled and indexed. The greatest collection of books that has been preserved was found in the ruins of the palace of Assurbanipal at Nineveh.

22. The Library of Assurbanipal contained a large collection of clay tablets. These books were sometimes in single volumes and at others in sets, a single set containing seventy-two volumes having been found. There were learned works on science, setting forth the knowledge of astronomy and astrology. There was the will of the great emperor Sennacherib. There were "grammars, dictionaries, school reading books"; for the Assyrian dialect was as a modern language to the classical dialects of Ancient Babylonia and Chaldea. "The ancient Accadian texts were mostly copied with a modern Assyrian translation, either interlinear or facing" them.

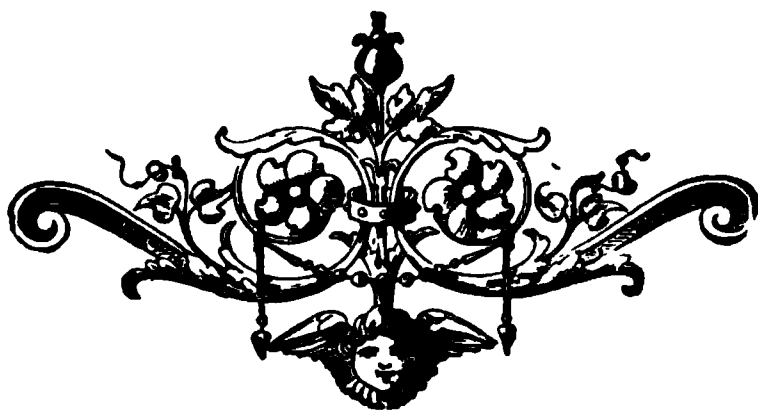
"By the side of treaties, royal decrees, and dispatches, lists of tribute, reports from generals and governors, also those daily sent in by superintendents of the royal observatories, we find innumerable private documents; deeds of sale duly signed, witnessed and sealed, for land, houses, slaves—any kind of property—of money lent, of mortgages, with the rate of interest, contracts of all sorts."

More than ten thousand of these books have been recovered. Truly the Mesopotamians were not the uncultured warriors that history had heretofore described.¹

¹ *Story of Chaldea*, p. 112.

23. The Mythology of Mesopotamia may be barely mentioned. Myths more ancient than those of any other region were common in old Chaldea. The Semites may have brought them from their old Arabian homes, or they may have gleaned them from the Turanian children of Chaldea. True it is that there is a great similarity between the Hebrew account of creation and that of ancient Accad. Indeed the latter furnished the prototypes of the creation story, of the fall, and of the flood. The Accadian account brings us nearer the events described, and is a remarkable piece of literature.

24. Thus we leave the Mesopotamians; for when they had once suffered conquest by the Aryans, they never again rose to independence. Amalgamation followed conquest, until the Semite was lost in the conquering race.





CHAPTER V.

THE ARABIANS.

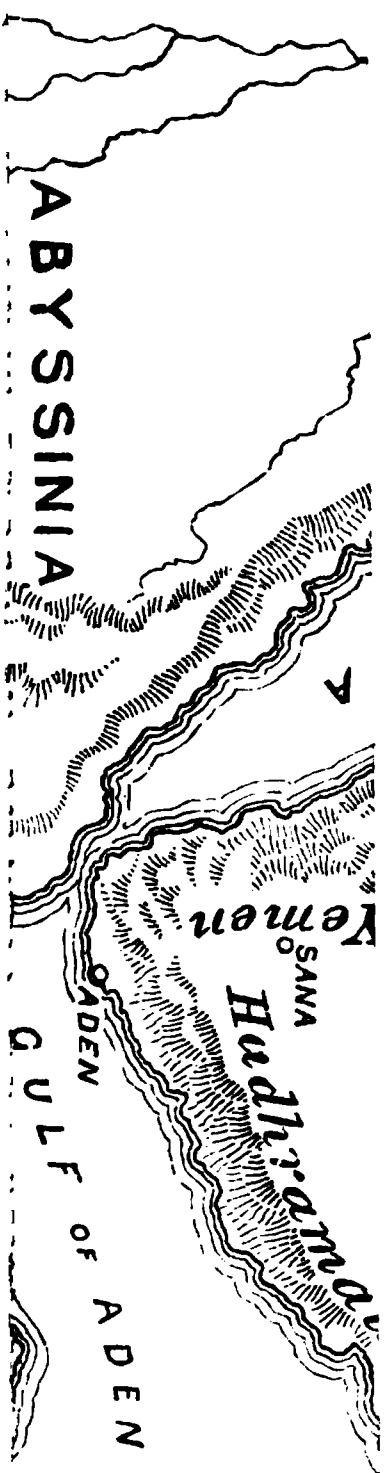
1. ARABIA has been recognised as a probable primitive home of the Semites,—the area of Semitic characterisation. The primitive inhabitants of Arabia seem to have been immigrants. It is not improbable that the great Hamito-Semitic waves of immigration entered the Arabian peninsula in two ways—by the way of the isthmus of Suez and by the way of Abyssinia. This was before the birth of the various groups of the ancient Whites. There are indications, however, that in the remotest times there were two branches of Arabians.

2. The Two Branches of the Arabians have been named as Arabs and Mustarebs. The former dwelt in the southern and southwestern parts of the peninsula. They were of a dusky colour, and in social habits, racial characteristics, and language showed a constant mingling with the Blacks of Africa. The Mustarebs came into Arabia from the north. They were in continuous intercourse with the historic peoples of pre-Christian times. It is not strange, therefore, that they had characteristics in common

with the Chaldeans, the Assyrians, the Hebrews, and even the Turanians. Yet the history of the ancient Arabians is fragmentary.

3. The ancient Arabians are known to have been in a tribal state of society. Indeed there were many different tribes occupying the peninsula ; often at war with each other, they were as often united against invaders, or in making raids into the territory possessed by other peoples. They did not, however, play an important part among historic peoples. Often they were tributary to their neighbours. " All the kings of Arabia and governors of the country brought gold and silver to Solomon." The Arabians brought flocks to Jehoshaphat, and Uzziah of Judah made war against them. King Hezekiah had an Arab bodyguard. When Assyria rose into supremacy over the Semitic world she came in contact with the Arabs. A fragment of a record states that Sennacherib made war against an Arab queen. Esar-haddon, his son, made a campaign in which " eight Arabian sovereigns were slain." The Arabs joined the Chaldeans and the Elamites in the great revolt against Assyrian rule. After the conquest of Elam, Assurbanipal sent an expedition to punish these meddlers. The Assyrian army returned with thousands of slaves and with camels as numerous as sheep. Such was the insignificant part of the Arabians in ancient affairs.

4. Modern Arabs are still in a tribal state of society. They are divided into two classes,—Bedouins or " dwellers in the open lands," and the settled Arabs, or " dwellers in fixed localities." In both



the clan seems to be the unit of organisation. This is no more than the ordinary phartry in which the chieftain called a sheik is elective. The sheik possesses little executive power, every individual member of the clan regarding himself almost as independent as the chieftain. The Bedouins wander over

BEDOUIN WOMEN.

the mountains and deserts in search of fresh pastures, for they are shepherds. Every clan is thrown upon its own responsibilities, and there is the inevitable clashing of interests and petty warfare. It is not considered disreputable for one clan to overpower another, the stronger seizing the property of the

weaker as lawful booty. Then should a caravan fall in the way of a clan, to capture it is not robbery, but a natural way of gaining a prize. With the settled Arabs, every village or town has its sheik, who usually administers justice in a loose way, sometimes assisted by a judge. Since Mohammed's time there have been Emeers, who were governors of provinces, and Sultans who were rulers over the larger body of united Arabs.

5. The History of the Arabs may be divided into two periods,—one covering the time before the appearance of Mohammed, the other carrying the story down to the present time.

6. Before Mohammed's time Arabia was occupied by many clans, some of which had proved their claims to certain fixed districts. The number that had become so fixed in their abodes is said to have been no less than twenty-four. The strongest of these was called Yemen. Indeed so permanent had the power of the chieftain of this district become that Yemen has been called a monarchy. For centuries he ruled over a large number of clans. It may have been the chieftain of the confederacy of Yemen that dared oppose the Assyrian army in the time of the Sargonides. There came a time, however, when the Yemen yoke became unbearable to the Mustarebs. In the fifth century of our era there was an organised revolt, and the rebels were conquerors. Though the power of Yemen was broken, yet it took two centuries for the successful clan to establish itself. This was the celebrated tribe of Koreish.

7. The Koreishites dwelt near the city of Mecca, where the sacred stone was kept. Increasing in power and influence, they finally assumed the permanent guardianship of this shrine called Kaaba. Residing on the seashore, they were able to control the trade with certain portions of Asia and Africa.

THE KAABA.

Thus the members became wealthy and of course very powerful. Mohammed, a member of this tribe, at last succeeded in uniting almost all of the peoples of Asia under one sceptre.

8. Mohammed was a member of one of the most influential families of the Koreish tribe. Early in life he established a reputation for honesty and thrift. Finally he was intrusted with a caravan by a

wealthy widow named Kadija. Upon his return, he found the way made easy for marriage with this widow. The union proved a fortunate one. Mohammed was at once raised to a position of power; and the possession of wealth gave him leisure for study and meditation. He was inclined toward religious thought. At times he became so wrought by the intensity of his thought, that he would pass into a trance; then he would seem to commune with Allah. In this course he was encouraged by his wife. At last he felt called upon to announce that he had been chosen by Allah as his favourite prophet. His Koreishite brethren, however, would not accord him the place which he claimed. In fact, they rejected him as a prophet, and in 622 of our era they drove him from Mecca. With this year of the flight, the Islamite era began.

9. Mohammed fled from Mecca to Medina. There he established himself under the protection of a few converts to his faith. Daily his power grew. In the course of a year or two he found that he could muster a following sufficient to waylay and capture caravans. Then he turned his attention to conquests, rendering all the surrounding tribes subject to Medina. The great ambition of the Prophet, then, was to make a pilgrimage to Mecca. Though the Koreishites were still his enemies and still were the guardians of the Kaaba, Mohammed prepared to make the journey. Upon his approach to the city of Mecca, his camel refused to go to the gates. The Prophet, thereupon declaring the interposition of Allah, stopped and negotiated with the Koreish-

MOHAMMED.

ites. As a result he was permitted to enter the city and to spend three days in worship. Then he returned to Medina. In ten years' time, Mohammed, by conquest and by treaty, succeeded in establishing himself as the only prophet of Allah. Arabia, united, worshipped him. Upon his death, his uncle was elected his successor.

10. Abu-Bekr was the successor of Mohammed, and the first Caliph. Though he lived to reign only

632-4. two years, under his direction Arab power was extended to Syria, Damascus being

taken. Omar, the successor of Abu-Bekr, continued Arabian conquests. The Greeks of Syria were defeated, and the next year the Mohammedans entered Jerusalem. Then followed the conquest of

644. Persia and Egypt. When Omar was assassinated, he was ruler of

"Egypt, Palestine, Irak, Mesopotamia, and Persia. In the exaggerated language of his people, he had taken from the infidels thirty-six thousand castles or cities, destroyed four thousand temples or churches, and founded or endowed fourteen hundred mosques."

The Mohammedan power had grown from the will-power of a single individual to the hydra strength of a vast and cruelly conducted empire. But conquest did not cease with the death of Omar, though there arose internal troubles that rendered the successes of Mohammedan arms less marked than the new Caliph had reason to hope.

11. Othman, Omar's immediate successor, was able to maintain his position for twelve years, dying

644-656. at last by the hand of an assassin. Ali, a

nephew of Mohammed, then reigned. From this time there were hostile factions in the

ranks of Islam. Usually there were rival candidates for the position of Caliph. When Ali was finally assassinated, the office passed to the family of Omeiyah, the seat of Islam power was fixed at Damascus, and there the Ommiade Caliphate resided for eighty-nine years. Fourteen successive rulers of this family presided over the fates of Islam, then the dynasty came to an end. In this period, Northern Africa and Spain were added to the Mohammedan realm. France was invaded; but at the battle of Tours, Charles Martel hurled the armies of Islam back, and saved Europe to the Christian. "Spain, however, remained for more than five centuries an Arab settlement; and her language, literature, and usages bear even yet the imprint of those who ruled her long ago." At the fall of Ommiade dynasty in the East, the only member of the family who escaped assassination fled to Spain and there established the Western Caliphate, which existed as a separate Mohammedan power for nearly three centuries. The Arabs were finally expelled from Europe by the very Christian sovereigns, Ferdinand and Isabella. The Ommiade dynasty was succeeded in the East by the Abbasside.

750.

756-1031.

12. Abbas was an uncle of the Prophet. The sons of Ali proving incompetent to reign, a descendant of this Abbas succeeded in raising himself to supreme power in the Eastern Caliphate. This was Abul Abbas. The Abbasside dynasty, thus started, owed more to the Persians and Turks than to the Arabs. The city of Baghdad was founded and made the capital of Mohammedan

750-1258.

power. Then the Abbassides surrendered themselves to counsellors of other than Arab blood. Indeed the Caliphs themselves, in a generation or two, became tainted with Persian blood. The Eastern Caliphate was no longer ruled by the Semite.

13. Disaffections arose as soon as the Arabs realised that the Caliphs were betraying their race. Arabia herself, worn out and weary of her self-imposed task of converting the world and ruling it, early in the eleventh century became detached from the so-called Mohammedan empire. Then she gradually subsided to a condition similar to that in which she was found at the birth of the Prophet. There tribal life prevails; the people, as a whole, following their own inclinations, recognise no supreme authority. For two centuries, the Fatimites or descendants of Fatima, a daughter of Mohammed, ruled Egypt independent of the Abbassides; then the Mongol hordes came and wrested the lands from the Arab.

14. Society among the Arabs was tribal until the time of Mohammed. The organisation had developed until it had reached the confederacy stage. When the Koreishites rebelled against Yemen authority, Arabia was in the hands of a comparatively few confederacies. The organisation substituted for tribal life was of a mixed character. First the bond of union was religious. The converts to Mohammedanism must recognise him as the prophet of Allah; he was therefore given not only temporal power but he was worshipped as the mediator between man and God. He was an absolute monarch,

MOSQUE OF OMAR.

519

and his subjects were his abject slaves. The Caliphs did not have the power of Mohammed. They came into power partly by election and partly by heredity; but their persons were not sacred. While their power was usually absolute, its exercise was modified by the advice of a council. After the detachment of the homeland from the Eastern Caliphate, the Arabs returned to their tribal life, in which pride of family and independence in all things seem to be the ruling characteristics.

15. The Religion for which the Arabian Semites are celebrated is Mohammedanism or Islamism. Before the time of Mohammed, the Arabs may have been nature worshippers, adoring rocks, trees, and heavenly bodies. The more spiritual of them, however, had attained to the Semitic stage of monotheism, paying reverence to one supreme god, Allah. Allah had sent them a sacred stone from heaven, probably an aërolite, and this had been enshrined at Mecca. The Koreish tribe finally usurped the guardianship of this divine gift. The shrine was called the Kaaba; and at stated intervals, devout Arabs from far and near made the pilgrimage to Mecca to kiss the black stone which Allah had sent them. Such was the state of affairs when Mohammed was born.

16. Mohammed in his youth tended flocks on the Arabian hills. There under the open skies he meditated and communed with Allah, at times passing into a trance when he saw visions. After his marriage he had the leisure to carry his meditations further. In his religious studies he was encouraged by

his wife. Often, attended by her, he would seek a lonely cave where he would spend days in deep meditation. Finally he proclaimed to his brethren a new religion, the keynote of which is that Allah is the true God and Mohammed is his prophet. His brethren and tribesmen of course rejected him, but he gained some converts and continued to teach his belief. The Koreishites determined to rid themselves of this offensive member, would have assassinated him, but he fled from Mecca to Medina. This was the great Hegira, or flight, which forms the basis from which the Arab calculates time. There was at Medina a little group of converts, who formed the nucleus of the Mohammedan movement. The prophet of Allah began immediately to preach, and Allah continued to reveal to him the true religion. The numerous revelations from Allah were treasured in the memory of Mohammed, and were taught to a select few of his followers. After his death a large number of those who were the keepers of the word of Allah were slain in a single battle. Fearful lest the sacred truth should thus be lost, Abu-Bekr caused the revelations uttered by the Prophet to be placed in a written form. In this way the Koran, or Mohammedan bible, took form. Its teachings are undoubtedly based upon those of the Old and New Testament Scriptures. Some one has furnished the following admirable epitome of modern Mohammedan faith:

“ Mohammedanism is founded on four pillars—the Koran, the Traditions, the reasoning of learned divines, and the unanimous consent of the learned doctors. It has six articles of faith: God, the Angels

of God, the books of God, the Prophets of God, the Day of Judgment, and Predestination. It has five pillars of religious duty, bearing witness that there is no god but God, and Mohammed is his apostle, reciting in daily prayer, giving legal alms, observing the monthly fast, and making a pilgrimage to Mecca once in a life-time. The Koran teaches fatalism, sanctions polygamy, and prohibits the use of intoxicants."

17. In Civilisation and Progress the Arabian Semites never attained a high status. Before the time of Mohammed, they were herdsmen and merchants, without a literature, without an architecture, and without an art. As they came in contact with more advanced peoples, they adopted civilisation, and proved their capacity for culture by carrying some lines to a high degree of perfection. At Granada¹ in Spain, the architecture would compare with any of mediæval times. The Perso-Asiatic Caliphs of Baghdad were distinguished for their literature and learning. Among them was Haroun-al-Raschid celebrated in the *Arabian Nights*.
786-809.

It is not claiming too much to assert that the Arabs were the depositaries of learning in those dark years that heralded the renascence in Europe. Thus they left a permanent impress on the civilisation of the world.

¹ See Irving's *Conquest of Granada*.



CONCLUSION.

1. ONLY a few words in conclusion are needed. The earth has been covered with strata of people. With our present knowledge, we can look back into its past and see certain epochs—the epoch of the Black races; the epoch of the Yellow races; the epoch of the White races. Could we read the past, we would no doubt find the first epoch of itself composed of many eras; and so the second. The third may be subdivided into the era of the Hamite, the era of the Semite, and the era of the Aryan. Of course it must be acknowledged that there are no distinct dividing lines, one era overlapping another. All the races were represented side by side on the ancient Egyptian monuments.

2. The Epoch of the Black races ends with the conquests of the Yellows. Searching for the other limit, we are led back into the past until the rocks refuse to disclose their tales. The beginnings of man's history still lie concealed in the unread book of nature. It is probable that they will never be discovered. It is probable also that this human epoch, greatest in length of time, was itself a series of eras, each covering ages when many types of man

flourished and passed away. They may have been all black or some may have foreshadowed the types that came later. In culture, the epoch was rude; but man was progressive. From the zero point of knowledge, the human animal passed through all the stages, gaining his knowledge from experience, forcing from nature her secrets, sending Prometheus to heaven for his fire, and drawing from Minerva her wisdom. Invention had its birth, architecture its beginnings, learning its rudiments in the epoch of the Blacks. In fact, the middle status of barbarism was reached and passed.

3. The Origin of Races is not known. It is believed, however, that environment has a changing influence upon all animals. Why not on man? The stratum of Blacks would not be subjected to the same environments in all regions. Differences among Blacks would early arise. They were nomadic, wandering about. Might made right, so there was mingling and commingling. There would be struggle after struggle for the primeval garden spots of the world. Slavery and marriage by capture would lead to the greatest possible mixture of types of mankind in every such place. Such a region, too, would form an "Area of Characterisation," from which would emerge in time a new race. The Yellow area of characterisation seems to have been the central table-land of Asia. Yet it may be that several regions contemporaneously produced men of the intermediate type.

4. The Yellows were an intermediate people. It cannot be said with historic certainty that everywhere

they immediately succeeded the Blacks. It is known, however, that in almost all cases in Europe and Asia they immediately preceded the Whites. The Yellows were a conglomerate people having many racial characteristics in common. The ruins of their work have been found in greatest abundance in such places as Lower Mesopotamia, Etruria, Mexico, and China. In the last-named region they have been left largely to themselves, and have proved unable to advance beyond a certain culture-limit. Sometimes when white blood has been freely mingled with yellow, a people has resulted capable of a higher degree of culture; but the typical members of the race ceased progressing soon after crossing the line of barbarism. The Yellows, building on Black culture as a foundation, gave the world a literature and an art. They made some progress in speculative philosophy, in astronomy, and in medicine. Little more can be placed to their credit, for their history is still visionary. However, they produced some great peoples, among others the Hittites.

5. The Hittites again deserve mention, because their influence is still a matter of conjecture. They must have been a great people. Recently it has been claimed that they occupied a much larger place in the world than had hitherto been granted them, their so-called "empire" covering not only Asia Minor, but also Southern Europe even to the Atlantic. Should this become an accepted hypothesis, it would be no longer difficult to place the Etruscans. The Hittites were the earliest foes of the Whites.

6. The Whites seem to have arisen from three

separate areas of characterisation. These appear to have been Egypt, Arabia, and the Baltic Sea region. The first produced the Hamites, the second the Semites, and the third the Aryans. The first two of these flourished, producing successive eras of culture, and passed away. The last—the Aryans—are to-day enjoying their era of power. It is well, then, to place our limits to Ancient history.

7. Ancient History relates the stories of peoples whose life-energy culminated in ages long since past. The Blacks, the Yellows, the Hamites, the Semites, it seems, expended their culture-vitality in ages wholly past. It is true they still live, but only to furnish fields of conquest for the Englands and Germanies of the nineteenth century, or curious specimens in the great museum of nations. It is, however, the province of Ancient History to trace the fortunes of the remnants of these fated races through the ages down to the very present, noting their heroic struggles for existence, and observing how largely they furnish elements for the production of new races.

8. The Hamites and the Semites, it seems, spread as a single stratum over a vast central region of the habitable world. Egypt formed a suitable region for the production of a new type, and thence, first, it seems, came the Hamites. They, in the newness of strength and energy, met the Yellows and overcame them. In doing so, their vitality was expended. When the Semites came out of Arabia and entered the arena for world conquest, the Hamite alone dared joust. But old age could not cope with man

in his prime. The Hamite fell. A similar tragedy was enacted when the Semite and the Aryan met on the field. In the strife of races it is not a case of Sohrab and Rustum, for the aged and the antiquated, sooner or later, must yield to youth and vigour.

9. The Aryan reigns where once the Black was supreme. The Aryan inhabits regions once occupied by the Yellows. The Aryan supplanted both Hamite and Semite. His culture is builded on those of his predecessors. He took civilisation from the hands of the effeminate, and has produced from it an era of enlightenment. He seems yet in his prime, for no clouds, not even one as large as the hand—no new races—are seen on the modern horizon. Though he was born when the Semite was yet in power, his story belongs to the present. The Medes, the Persians, the Greeks, the Romans, were but the vanguard of the Aryans, and their stories belong to the modern period. We close, therefore, the history of the past with the last of the Ancient races to make a stand against the encroachment of the Aryan. These were the Arabs, who flourished for a moment, only to yield to the appointed kings of the world. The Aryans, mixing and mingling with many race types, will yet, no doubt, produce new peoples who shall be fit heirs to the bountiful inheritance which the masters of the world are to-day providing for future ages. Then the Aryans must yield and pass away. Until then none of the race may be ranked with the ancients.

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